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# CHRISTIAN WORK IN LATIN AMERICA

## COOPERATION AND THE PROMOTION OF UNITY

## THE TRAINING AND EFFICIENCY OF MISSIONARIES

## THE DEVOTIONAL ADDRESSES

## THE POPULAR ADDRESSES

Being the Report of Commission VIII presented to the Congress on Christian Work in Latin America, Panama, February, 1916, with full records of the presentation and discussion of each report and with important statistical appendices.

Published for the Committee on Cooperation in Latin America

by

THE MISSIONARY EDUCATION MOVEMENT

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# THE REPORT OF COMMISSION VIII

# ON

# COOPERATION AND THE PROMOTION OF UNITY

Presented to the Congress on
Thursday, February 17, 1916

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# THE REPORT OF COMMISSION VIII ON COOPERATION AND THE PROMOTION OF UNITY

## CHAPTER I

## THE WORLD MOVEMENT TOWARD COOPERATION AND UNITY

The historical development of the present religious and social conditions in Latin America, the great need for evangelical endeavor, the most advantageous methods of approach and the spirit and aims that should characterize the messengers have been fully stated in the reports of Commissions I to VII. Everyone of these reports has set forth in unequivocal terms and with great emphasis, the urgency for cooperative action and for the spirit of unity on the part of the evangelical forces. It remains for Commission VIII to deal, as effectively as may be, with the problems arising in the securing of such cooperation and unity, and with the inevitable hindrances, the ranges of work in which cooperation and unity may be developed, and the forces and processes that may be set in motion in order that the highest effectiveness combined with the greatest economy in life and financial support may be achieved.

### I. DIFFICULTIES IN THE WAY IN LATIN AMERICA

The Commission approaches its work with full recognition of the difficulties to be encountered. Three main hindrances stand out at once: First, the Boards and Societies constituting the organizing and directing force of the enterprise have not been keenly alive to the demands of Christian cooperation as an absolute essential to the best success of the work. They have so long gone their separate ways, content with kindly thoughts, that the common road, the common march and battle, have not sufficiently constrained them. There have been recently, indeed, some notable examples of cooperation in the mission fields. The record is inspiring and promising, but is far short of the ideal. When concerted movements like those in the Philippines and in Porto Rico become the rule of all mission Boards for every line of advance, we shall see the kingdom of Heaven coming with power.

Second, the missions on the field have not sufficiently cooperated. The instances of any close and sustained cooperation have been sporadic. There have, indeed, been good reasons for this. In addition to the lack of push from the home base the missions far separated from one another, and holding broken lines of operation, have found it hard to formulate plans of cooperation and harder still to get together to carry them out. But even so, a clear conception of the necessity for cooperation and unity would, in a measure at least, have surmounted the difficulties.

A third difficulty lies in the history and character of the prevailing religious faith of Latin America. There exists to-day in Latin America an historic Church which has deeply influenced the life of these republics and which for many generations was the only religious influence operating there. When the inevitable question is raised, whether at any point or in any form we may expect cooperation with the Roman Catholic Church, the usual reply is that such an expectation is hopeless. Moreover in view of the position of the Roman Catholic Church toward the evangelical work, the Commission

feels that any suggestion on our part of cooperation with the Church as an organization is likely to be misunderstood and to provoke responses that would tend to defeat the irenic purposes we have in our approach to all individual members of that Communion who may be willing to cooperate with us in any branch of our missionary activities.

Everyone, of course, recognizes the unselfish lives and heroic labors of many priests of the Roman Catholic religion in the past, the Jesuits, Dominicans and others who, by their self-sacrifice, not only gave an example of what the spirit of Christ in a man can do, but also were instrumental in lifting whole communities of barbarians to a higher level of life. The question of possible cooperation with individual members of the Roman Catholic Church must therefore come up for consideration from time to time. Even though such cooperation should prove to be impracticable, the field to be cultivated is yet so great, that both evangelicals and Romanists will have abundant scope for worthy endeavor, if the full task confronting the Christian forces is to be achieved.

### 2. SPECIAL REASONS FOR PRESSING COOPERATION

Two considerations, however, make a cooperative approach to the religious problems of Latin America on the part of the evangelical Churches especially desirable.

There is a large student class, not now appreciably reached by any existing Christian influences. There are presumably about forty thousand such students. Many have become skeptical, or are seeking in skepticism and superstitution some alleviation of spiritual hunger. They are accessible to an earnest and intelligent presentation of the truth. With the awakening consciousness of Latin America, these men and women are to be its leaders. Many of them have had higher education in institutions of North America or of Europe. When they go back to their own country and take a part in its affairs they will need a continuation of the Christian influences which have surrounded them,

and have more or less impressed them, during their student years. There is a chance here for cooperation with government agencies and with all kinds of social and moral forces. For effective service in higher Christian education, a community of effort which will secure such equipment as would be beyond the ordinary reach of individual missions is an absolute requisite.

There are also millions of Indians living for the most part in a state of barbarism. The appeal that sends us to North American Indians, or to Africa, is equally cogent with respect to those who in the mountains and forests of these republics are living wholly without God and without hope, and are in squalor and misery. These people should appeal to every heart capable of being moved by human sympathies. The Indians are the descendants of those early tribes who had developed a form of government and made achievements in some industrial arts which were the surprise of their Spanish conquerors. Though living in wretchedness they are not without capacity for useful lives and worthy citizenship. The prevailing religion has done something for them in the past, but there is little prospect that any possible extension of Roman Catholic missions will prove adequate to meet their needs. Nor can separate evangelical missions, touching here and there a wandering tribe, at all overtake the problem.

### 3. ITS PROBABLE ADOPTION

#### *a. The Willing Participants.*

Cooperation resulting in definite assignment of territory and in any further division of functions and labor as will make for the highest economy of effort is of first consequence. There is every reason to expect that such cooperation in the interests of active and applied unity will meet with encouragement in the official circles of each republic. Moreover, at present among the laity of the Roman Catholic Church there is a growing element which regards the evangelicals with no animosity and would even welcome a participation in the struggle for the betterment of social, civil and religious condi-

tions of all who name the name of Christ. To this increasingly important element in Latin America, to the growing constituencies of the evangelical Churches in these republics, to the missionaries themselves, to the inclusive home base constituencies of the supporting bodies as well as to the Boards and Societies through which these constituencies function, this report would address itself.

Since the principal topics which we have had under discussion have been considered also by the other Commissions it will be appropriate to say a word touching their relation to this Commission on Cooperation. One of the important ends sought by this Congress, with which therefore the work of all of the Commissions stands related, is expressed in the title of this Commission, *viz.,* Cooperation and the Promotion of Unity. To seek these ends is the chief reason for this Congress. The other Commissions thoroughly prepare the way for this ultimate aim. Only by their investigations could we fully realize the need of cooperation and the way leading thereto. It has, therefore, been impracticable and unnecessary to avoid wholly the duplication of statements and conclusions. Such repetition seemed essential in order that the whole scope of the inquiries and the responses elicited should be freshly in mind as we advance to the conclusions and recommendations to which our investigations have led us.

*b. Three Successful Experiments.*

There have been three good illustrations of cooperation in Latin America—two already in effect, and the other proposed and accepted. At the beginning of mission work in Porto Rico the secretaries of the denominations contemplating such work met for fraternal consideration of the entire situation, and for constructive cooperation. The result was a definite division of the field. Their plan is more fully detailed in the following pages under the head of "Delimination of Territory." In Chile there has been established definite cooperation in relation to publications, a recognition of territorial

limits to a reasonable degree of exactness, a union theological school, a coordination of mission schools, and mutual recognition in the maintenance of church discipline. The third example was the Conference of Missionaries and Missionary Boards working in Mexico, held in Cincinnati, June 30-July 1, 1914. Its importance warrants a brief synopsis of its work.

Five commissions outlined the work, each made up of representatives of all the missionary agencies comprising the conference. Their respective subjects were, Press and Publication, Theological and Training Schools, Education in General, and Territorial Occupation, while one commission considered all other questions. The Commission on Press and Publication recommended a joint depository, a uniting of all church papers and a joint publishing plant in Mexico City. The Commission on Education recommended domestic and manual arts in all schools, an elementary school with every organized congregation, high schools in each mission territory, the consolidation of the higher grades of primary schools where there are two or more denominations, a union college with normal, industrial and kindergarten training schools, and the consolidation of normal schools where two or more exist in one center. The Commission on Theological Education recommended a union theological school. The Commission on Territorial Occupation planned a territorial division of the country. The general commission commended a common name for the Churches in Mexico, *viz.*: "The Evangelical Church of Mexico" with the name of the denomination following in brackets. The Conference finally proposed a Permanent Committee on Reference and Counsel to give effect to the plans of cooperation and unity. This program has been accepted by nearly all the missionary Boards concerned, although the disturbed state of the republic will postpone its full realization.

### 4. THE UNIVERSAL TENDENCY TOWARD COMITY AND COOPERATION

A proper study of the important subject of cooperation involves some account of the movements leading up to

this Congress, because they are an outcome of the great movements looking toward cooperation and the promotion of unity throughout the missionary world. Had there not been on every hand a constraining desire for closer fellowship and for more efficient ways of service, it is doubtful whether the World Missionary Conference in Edinburgh would have been called. Those responsible for calling the Panama Congress have felt the same constraint.

The study of the beginnings of the principles of comity and cooperation, and of their slow development during the last sixty years, furnishes an interesting illustration of the fact that Churches of all denominations are taking more seriously, and are working to make more effective, Christ's prayer that His disciples might be one. The struggle for church unity encounters, of course, the inheritance of many generations of divided Christendom. But it gains vitality from the fact that all these denominations, so long theologically and ecclesiastically at variance, acknowledge Christ's prayer as the goal toward which all Churches must strive. That the goal is far off, and in many cases is indistinctly seen and imperfectly recognized, does not destroy the cogency of Christ's great ideal.

The nineteenth century saw a most wonderful development of the movement towards cooperation and unity which gathered force as the decades passed and spread into ever wider areas of influences and achievement. The beginnings were most easily noticed in the formation of the great Bible Societies. Later came the Evangelical Alliance and the Young Men's Christian Association. Still later came the great interdenominational missionary conferences, and the development of the student Christian movements in various lands. The centrifugal force, released during and following the Reformation and resulting in the denominational groupings of evangelical Christians around organizing ideas of doctrine, church polity or varied conceptions of Christian experience, gradually began to slacken, and a contrary force growing out of transcendent conceptions of Chris-

tian faith and duty, and an enlarging realization of the vast problems confronting the Churches began to come into its own.

The twentieth century began with this newer and finer tendency developing by leaps and bounds. Christians everywhere are now learning the values growing out of doing things together and the inadequacies growing out of the attempt to accomplish surpassing ends by unarticulated efforts. It is at such a time and in response to a conviction that is constantly gathering adherents and intensity, that the Panama Congress comes into being.

As a type of organization that has been evolved out of this great movement towards cooperation and unity, may be mentioned the National Federation of Churches and Christian Workers organized in North America in 1904. In 1905 it called a meeting of Christian workers to an Inter-Church Conference on Federation. Thirty denominations met and organized the Federal Council of the Churches of Christ in America. By 1908 practically all denominations to which its constitution had been transmitted had voted approval, and the Federal Council thus went into operation for the purpose, as its preamble declares, of more fully manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour and to promote the spirit of fellowship, service and cooperation among them."

### 5. ITS STRATEGIC VALUE

A paragraph from the introduction of the report of Commission VIII to the Edinburgh Conference is illuminating with reference to the strategic importance of this movement toward cooperation.

"While we recognize the incidental advantages which may result from separate administration, and rejoice in the testimony to many successful efforts which have been made to improve organization and promote cooperation, yet the fact remains that the Christian forces are confronting their gigantic task without concerted policy, without

adequate combination, and without sufficient generalship. The work is a campaign of allies; and yet many of the allies are ignorant of what the others are doing. Overlapping and competition are to be found in certain districts of the mission field, while other vast territories remain practically untouched. The absence of combination robs missionary effort of the results which a strong and concerted united policy might be expected to produce. Weak and scattered communities and feebly-manned institutions are failing to make any impression where cooperation might build up a strong center of far-reaching influence. Many forms of Christian effort that are of the first importance, such as the production of Christian literature, and the training of Christian teachers for schools, cannot be carried out on the scale and with the thoroughness that are necessary apart from cooperative effort. It is the judgment of many who are best acquainted with the facts, that the efficiency of the whole missionary forces could be enormously increased, even without any addition to the number of missionaries, if only there were more concerted planning and wise cooperation."

Although the conditions in Latin America are in many respects very different from those which obtain in the non-Christian world, nevertheless the words we have quoted apply cogently to the missionary fields here under consideration. It is the work of this Commission to consider, and, if possible, to advance the claims of comity, which means a program for right feeling, for the avoidance of interference, and for positive cooperation by which overlapping and overlooking shall each be avoided and activities be combined toward the vast end of the evangelization of Latin America.

Many earnest and expectant souls will wish to look still farther ahead to the time of which in their view all present-day plans for cooperation and unity are but fore gleams—the time when the inherent unity of our Lord's kingdom on earth will be set forth through a visible unity in His Church. This yearning desire, this aspiring hope, pertain, however, to conditions far beyond what is at present practicable of attainment or perhaps

even expedient for present discussion. The deliberations of this Congress must confine themselves to areas of manifest demand and of present opportunities, and of these there is a noteworthy abundance.

## CHAPTER II

## COOPERATION IN THE DISTRIBUTION OF TERRITORY

Cooperation based on a division of territory is its lowest form. But such cooperation has operated too successfully in recent missionary work at home and abroad to be wisely ignored. Those who have witnessed the territorial strife incident to the active competition of missionary Societies in the great West of the United States of America must realize that any expedient which prevents such friction has some practical value. The getting-out-of-each-other's-way policy is better than getting into each other's way. In the evolution of effective cooperation it is an important initial step.

How far cooperation has been realized in Latin America must now be considered. In this section and in the following the countries are reviewed in alphabetical order.

(1) *Argentina.*—The size of the republic and the slender missionary line is pleaded as a reason why cooperation has not been further advanced and why there has been no formal recognition of territorial responsibility. This fact may easily be turned into an argument in favor of such assignment. While the field is virgin it is easy to divide territory without ecclesiastical complications. As a matter of fact, it would seem there is no formal agreement either as a comity in general or as to distribution of fields in particular.

(2) *Brazil.*—Evangelical interests have not begun to act in concert. There have been some general understandings, to be sure, and these have served a good purpose. The British and Foreign and American Bible Societies have for years cooperated satisfactorily in dividing the territory, in producing a new version of the Bible in Portuguese, and in other matters relating to their work. There has not been much overlapping on the part of other mission agencies. The Methodist Episcopal Church in 1898 turned over a flourishing work in the south of Brazil to the Methodist Episcopal Church, South, in order to prevent this. The prevention of territorial duplication has already occasioned much discussion. Presbyterians, North and South, Methodists, North and South, Southern Baptists, Episcopalians, and one group of the Evangelical Union, have fields which, taken together, cover nearly all of the republic; and the making and definite and permanent of a general territorial division has been often considered. The situation is not without serious difficulties, for not a few of the major obstacles to cooperative effort are met with here and in full force, but in education, in the preparation of literature and in territorial adjustments, cooperation might fairly be sought for in the near future. A general inclusive name for all evangelical bodies in Brazil with the inevitably resultant consciousness of relatedness would be a vast help.

(3) *Central America.*—There has been no general plan looking toward the adequate occupation of the entire field. It could scarcely have been otherwise. The missionary force is so small that it hardly dared contemplate the problem of evangelization in its entirety; but the time hastens when such contemplation is essential. As with Porto Rico and the Philippines, territorial distribution would be easy at the beginning of missionary operations. Several years' delay increases the difficulties.

(4) *Chile.*—One of the progressive republics of South America and one where there is need of a strong advance in evangelistic work, Chile has had little chance for cooperation because so few missionaries have been at

work. Only three principal denominations are represented there, together with several independent missionary bodies. These are established principally in the two cities of Valparaiso and Santiago. The tendency to leave the country and to establish themselves in the city, doing their farming, so to speak, from the saddle, is a marked characteristic of the landlords of Chile. It has two results affecting missionary operations. It calls for well-established work in the cities, to which this better class of the population is tending. But it calls also in pathetic terms for some religious work for the utterly neglected peon population of the country regions. In addition, therefore, to strengthening the city work by joint endeavors of the denominations, there should be a vast enlargement of country work. Moral conditions on every level of society in Chile plead cogently for it. There has not been any formal distribution of territory between the denominations, but providentially there has been a division. The Presbyterian and Methodist Episcopal Missions occupy a considerable part of the barren northern part of Chile in regions which border on each other. In the central cities of Valparaiso, Santiago, Vilna and Concepcion both are found, while in the central valley the Presbyterians are found. The Church of England (South American Missionary Society) has work among the Araucanian Indians at Cholchol and Quepe. Still further south, with headquarters at Valdivia, is the work of the Christian and Missionary Alliance, while in the Straits region are the Methodists and the Church of England in its work among the Fuegians.

(5) *Cuba.*—There has been no territorial division between denominations in Cuba, largely because no denominational conferences were held before entering the field. The Baptists, Northern and Southern, agreed to cultivate respectively the eastern and western sections of the island. Eight other Societies are operating on this island. The Methodist Episcopal Church, South, is in Cuba by agreement with the Methodist Episcopal Church which works in Porto Rico.

(6) *Mexico.*—There is a profound conviction among some of the missionaries that efforts in the direction of territorial delimitations should be energetically made. The findings of the Cincinnati Conference in this regard, in which so many mission Boards and missionaries participated, indicate that a hopeful spirit of cooperation has seized the missions in that disturbed republic. Principles of comity have been agreed upon by the Methodist Episcopal, the Methodist Episcopal, South, the Baptist, the Congregational and the Presbyterian missions in central and southern Mexico, and there has been some effort toward giving them practical effect; but so far there have been no constructive plans for the adequate occupation of the whole field.

There will doubtless be grave problems in the division of territory. But in Chihuahua, Mexico, the Mexican pastor of the Methodist Episcopal Church, South, (which denomination was to leave that field in case of the proposed change going into effect) offered even to leave the ministry entirely if that were necessary in order to effect the withdrawal of his Church, so much did he believe in the proposed plan of dividing the territory so as to occupy the field adequately. On the other hand, much harm has been done because of double occupation of territory in many places. One correspondent writes: "For many years there has been an understanding among many of the denominations that we would not enter towns of less than thirty thousand inhabitants where any mission had preceded us. This matter was discussed among us in the early days of missionary operations in Mexico, and, although not formally acted upon by all the missions, has been considered the rule between most of us. There have been several exchanges of territory between our Church (the Methodist Episcopal Church) and the Methodist Episcopal Church, South, and the Presbyterian Church. These exchanges have been arranged amicably, and we believe to the great advantage of the work, as well as resulting in economy in the matter of men and means." The Baptists, Northern and Southern, have agreed that

a state occupied by one should not be entered by the other.

Another correspondent writes: "In 1888, in the City of Mexico, there was a meeting of representatives of eleven evangelical bodies in an effort to distribute the territory among the different denominations as regards the larger cities. A few years ago some meetings were held by representatives of the Friends' Mission and of the Presbyterians, looking to a division of the territory in the State of Tamaulipas. The disturbed condition of the country has hindered the going forward with this division."

The Commission on Territorial Occupation of the Cincinnati Conference recommended that each agency at work in Mexico consider earnestly the location and distribution of its forces, so as to avoid duplication and overlapping, and to secure the occupation and evangelization of the entire field; and in general that in all new territory assigned to a single Board all other Boards refrain from entering.

So far as cooperative plans have been carried out, their success has been in proportion to the observance of the resolutions of 1888, which recommended a division of territory. Some denominations have not observed them.

One correspondent writes: "We are face to face with a Church which has been in absolute control for four hundred years with one supreme head; hence, when the people see evangelicals divided into what they are pleased to call sects, it certainly debilitates and divides up our strength. Moreover, the present status of cooperation is far from satisfactory. We have held two evangelical assemblies with delegates from nearly all the evangelical bodies in the country. There has been a good deal of union effort along temperance lines. We have a Sunday-school missionary who cooperates with all Sunday-school effort throughout the republic. In the early days of missionary effort we discussed a plan of cooperation. Among other things agreed upon were that a second denomination should not go into any town of less than thirty thousand people; that workers could not pass from one

mission to another without a clean record, and that church members would not be received from another evangelical church without a simple letter of transfer. Now, after years of work, we have a union hymn-book likely to be used by most of the evangelical denominations, indeed, I think, by all except the Episcopalians. Likewise we have the Cincinnati plan which has the hearty approval of many of the native workers. Some of the missionaries and a few of the lady workers are concerned about certain details, which we trust will be adjusted to the satisfaction of all. The problems of larger cooperation are many, such as press, school, territorial occupation, etc., the great need being to avoid useless competition, unhappy overlapping, waste of effort and resources. Cooperation at the home base must be worked out at that end of the line. Repeated conferences and free correspondence between missionary Societies should result in great good."

We cannot better present the needs of some delimitation of territory in Mexico than by quoting the following resolution of the Commission on Territorial Occupation of the Cincinnati Conference:

"The committee believes also that there might be a more effective distribution of the present missionary forces than that which has come about in the natural development of the work hitherto. In some states there is one missionary to each twelve thousand people and in others there is not one to more than a million. There are thirty-nine mission high schools in fifteen states [with a population of nine millions], while the other fifteen states, with a population of six million, have no such institutions at work for their people. We would accordingly urge upon each agency at work in Mexico the earnest consideration of the location and distribution of its forces, so as to avoid duplication and overlapping and to secure the occupation and evangelization of the entire field."

(7) *Peru.*—There would seem to be a fine opportunity for territorial cooperation to be worked out along the most approved lines. There are only two missionary organizations of consequence at work in this great coun-

try—the Evangelical Union of South America and the Methodist Episcopal Board of Foreign Missions. The former has its chief centers in Lima, Arequipa and Cuzco, and the latter in Callao and Lima. This leaves the larger part of the field unoccupied.

The whole northern part of Peru has not a single missionary or preaching station in it. It would be a great pity if several missions should start work in these fields and in a small way. Some great missionary organization which is willing to take the entire responsibility for northern Peru should be given that work.

Progress has been made by the few bodies at work in that republic as is indicated by the fact that they have organized an Evangelical Alliance, the object of which is the promotion of Christian fellowship, cooperation and union among the various denominations. This Alliance plans to organize a central Executive and Arbitration Committee to which matters of disagreement between missions, concerning members, territory, or any other cause, may be referred. It will be also the duty of this Arbitration Committee to decide if the occupation of a territory or a city by a Society is effective, and to obtain information concerning the parts of the country not yet evangelized and to advise the respective Boards concerning such regions.

(8) *Porto Rico.*—A good illustration of territorial division is to be found in Porto Rico. Immediately after the occupation of Porto Rico by the United States, secretaries of the Baptist, Congregational, Methodist and Presbyterian Boards met to consider their duty to the island. It became apparent at once that then,—before any missionary work was undertaken,—was the time to put principles of comity into easy and effective operation. It was resolved, therefore, so far as possible, to eliminate the waste of power which comes by friction, to seek the best economy of operation, and, far above all, to impress on the people of Porto Rico the essential harmony and unity of our common Christianity.

It was agreed that not only would principles of comity be observed in relations with one another, but, to make

those principles truly effective as well as to economize Christian forces, that the island should be distributed territorially—each missionary Society holding itself responsible for a particular section.

This plan has now been operated for fifteen years, and, so far, the compact of comity and cooperation has been firmly regarded. There has been no serious infraction of the plan. The work in all the districts has been progressive.

Later, other denominations have come in, but, without assignment of definite territory, they have worked with the others in complete harmony, seeking not for denominational advantage, but for the greatest good to the people to whom they minister. The principal denominations now represented on the island are Baptists, Congregationalists, Christians, Disciples, Lutherans, Methodists, Episcopalians, Presbyterians and United Brethren. Furthermore, this plan fostered a spirit of federation.

Altogether, big and little, there are thirteen Societies now operating on that island. In comparison with the supply of missionaries for other parts of Latin America this may very properly be regarded as an excessive number. It should be remembered, however, that as an integral part of the United States it might claim a larger proportion of missionary Societies at work than the various republics of South America, for example, which are not united to the United States in such close and organic bonds.

The question emerges, however, whether the wants of the field could not now be met by a smaller number, and if so the difficult following question will be as to how to secure this adjustment. To effect the withdrawal of forces now on the field implies advanced federation, and yet it is doubtless one of the present demands of cooperation that there be such a statesmanlike view of the entire field, that a redistribution of forces may be effected without jeopardizing the fraternal relations of the denominations to each other. It would not be in the highest view a serious matter if it should mean denominational loss in some quarters; but even this would not be

a necessary result of such adjustment. Redistribution does not mean the lessening of missionary activity of any Society. Thus, if too many Societies are operating in Porto Rico, there are certainly too few in Mexico; still fewer in Central America. Denominations withdrawing from Porto Rico, and extending their work in Mexico or Central America, could not be regarded as having lost prestige or opportunity. They will only be using both more strategically and, by combining with other Societies in the general rearrangement, be giving a final view of the solidarity of Protestant missions.

Throughout Latin America, much of the responsibility for failures of comity in any phrase of it must rest not on the fields so much as on the home base. It is difficult enough for widely separated missionaries, with no facilities for getting together, to come to terms in matters of cooperation. It is more difficult still for them to create the atmosphere for cooperation. That may well be regarded as a primary responsibility of mission Boards. If, with their wide outlook on the entire field, and with their authority for directing missionary advance, these Boards cannot get together to map adequate campaigns, it is idle to expect cooperation in any large and sufficient measure from the lone picket lines on missionary frontiers. As well expect companies under fire in a batttle to plan the campaign as to expect it on the mission field while there is silence or indifference at mission headquarters.

The sporadic and independent occupation of Latin America by evangelical forces, often openly divided, makes but a poor impression on the minds of Latin Americans, accustomed to a form of faith which is united, and to campaigns with undivided leadership. As the result of the new day that is coming to Latin America there should be a great multiplication of agencies in the field, but in advance of the increase of activity and agencies there should be some wisely fixed principles of united action.

## CHAPTER III

## COOPERATION IN THE PRODUCTION OF LITERATURE

One of the directions in which the spirit of cooperation manifests itself most markedly is in the generally expressed desire for common religious literature. As the denominations generally are agreed on the essentials of divine truth, there would seem to be no sufficient reason why union publications of cardinal gospel truth should not be encouraged and used by all denominations. Dr. Arthur J. Brown, in his book on "Unity and Missions," tells of an Anglican missionary bishop who conceived the idea of a union catechism. He therefore called a meeting of all the missionaries in his district and proposed that a committee be appointed to prepare such a catechism, suggesting that everything on which they agreed be put into the body of the catechism, and that the subjects on which they disagreed be put in an appendix. When the work was completed all were impressed by the strength of the catechism and the weakness of the appendix.

Thus far the Christian literature for Latin America has been prepared mainly along independent, denominational lines, and has been attended by much duplication of effort and waste of resources. There is general agreement in all the Latin-American fields that there should be, as to preparation, publication and distribution of Christian literature, a strong cooperative movement.

In some fields progress has already been made. It goes without saying that in the matter of Bible translation under the direction of the Bible Societies cooperation between the missionaries and nationals, and between the various Christian bodies interested is already an achieved fact. The publication of the Scriptures is a matter of adjustment between the great Societies concerned, while in the distribution through colporteurs these Societies are working under a plan which carefully assigns the limits within which the agents of each shall work.

(1) *Argentina.*—The matter of union for the publication and distribution of literature has not been much considered. The Methodist press in Buenos Aires has sought to keep in stock all published books and tracts from all sources, offering them on equal terms to all purchasers. Its advertising lists have covered a wide range, but not, however, the whole field. As to the production of literature, nothing has been done toward specifically determining what translations are desirable and which are most urgent, or toward assignment of given work to certain parties.

(2) *Brazil.*—There is a woeful need of Christian literature. There must be cooperation, if any adequate supply is to be provided. No one agency would be adequate to the task. One correspondent writes: "Projects for cooperation in publishing and educational enterprises have made little headway, because of indisposition to sacrifice certain gains of a local nature for larger ends. Sectarian interests have also frustrated tentative plans for comity in certain districts." As to religious papers, there are too many. There are eleven, and they are poorly supported. A union publishing house is needed, but the spirit of cooperation does not seem far enough advanced to bring it in sight. The cooperative work of the two Bible Societies in Brazil has already been noted in Chapter II. In addition, the work of the Sunday School Union is of promise.

(3) *Central America.*—There are three monthly publications among the Spanish-speaking people, but no effort, so far, has been made for their consolidation.

There is no central depository for literature. Almost nothing has been done in the way of translation, and almost nothing is known of cooperation. All that has been done has been due to the individual efforts of a missionary here and there. There are no funds of any sort to meet the expense of the publication of necessary books, and almost none have been published. At the annual conference of Central American missionaries a union of missionary publications was suggested, but, so far, no union presses have been established.

(4) *Chile.*—There has been considerable progress in the matter of literature. The Presbyterian mission has published a list of books which is used by various denominations. It has an understanding with the Methodist Episcopal press to prevent repetition in orders and sales. There is no central depository. For many years the Valparaiso Bible Society had a central depository used by workers of different Churches, but it has now gone out of existence. Another advance step is in the matter of union of the weekly religious papers of the Methodist Episcopal Church and of the Presbyterian Church. The printing is done at the Methodist Episcopal press.

(5) *Cuba.*—One conference was held looking to the union of missionary publications, but up to this date no definite result has been obtained. The greatest difficulties have been encountered in trying to combine missionary publications.

(6) *Mexico.*—Some progress has been recorded. In Mexico City the Methodist Episcopal missions, North and South, and the Presbyterians publish a catalogue containing lists of denominational and general publications. There has been no central depository established, but the listed books and other publications can be had from either the Methodist Episcopal or the Presbyterian press. Sunday-school helps were prepared and published in one series jointly by the Presbyterians, North and South, and the Methodist Episcopalians, North and South, one set for the four denominations. This marks

a decided advance in cooperation, promotive at once of economy and efficiency.

Recently practically all the denominations of Mexico united in preparing a union evangelical hymn-book, which came from the presses of the American Tract Society in New York in the month of February, 1915.

The success that has attended the cooperation plans so far attempted is most noticeable in the Sunday-school literature with the helps jointly issued. More graded work has been done, and the tendency is toward a higher standard. Interdenominational barriers have as a consequence been weakened. It is noted, however, that there has been a lack of centralized authority to bring the publications out on time and for general administrative purposes.

The plan for cooperation in Mexico is best illustrated by the findings of the Conference of Missionaries and Missionary Boards Working in Mexico, held June 30-July 1, 1914, in Cincinnati. The matters discussed related to cooperation on press and publications, on education and on territorial occupation. In the matter of publications it was agreed that a joint depository should be established in Mexico City, that all present church papers should be united in one, that an illustrated young people's paper should be established and that a joint publishing plant should be established in Mexico City.

The Northern Presbyterian Church has published a general list of evangelical publications in Spanish. The Southern Presbyterian Church has a series published in Spanish on Sunday-school work. A few years ago an agreement was entered into by several of the denominations working in Mexico by which the Sunday-school literature of these denominations was coordinated.

(7) *Peru.*—There is only one evangelical press. It is hoped that in response to the liberal schedule of prices for work done for the other missions they will bring all their work to the now existing press and there will be no desire or need for the installation of another.

(8) *Porto Rico.*—Five mission Boards are now united in maintaining an evangelical semimonthly paper.

A central depository has already been established under the auspices of the Federation of Evangelical Churches in Porto Rico. This depository and that of the American Bible Society are in connection with the printing establishment of *Puerto Rico Evangélico*. In the matter of translations, also, the Seminario Teológico Portoricquño of Mayaguez and the *Puerto Rico Evangélico* have cooperated. An interdenominational committee is preparing tracts and is publishing them in Spanish. The Presbyterian, United Brethren, Baptist, Disciples and Congregational missions have united in the support of the printing plant and of the paper.

At the conference of South American Young Men's Christian Associations, held in Montevideo, May 29 to June 5, 1914, it was voted that "It is the judgment of the Commission that an international publishing house would be desirable, and we look forward with keen anticipation to the projected union publishing house being suggested by the Committee on Cooperation for Latin America of the various church Boards to which we pledge our cordial support." It is difficult to see why two, or at most three, such houses should not manage the printing and output of all the literature for Latin America and thus render unnecessary a large majority of all the printing presses that now exist in most of the fields. This would be in accord with the large majority of the replies that were received from the missionaries. Almost all spoke of this as desirable, although in a number of cases union press work had been tried and failed owing to the inability of the missions to work in harmony, or to bad business management.

Even were it impracticable to have a union publishing house, there should be some form of cooperation in the preparation of text-books, Sunday-school literature and tracts, as well as of periodicals. There is also a large need for the preparation of an apologetic literature. A writer from Colombia emphasises this point as follows: "The need is exceedingly great, the demand is quite good. The situation needs urgent treatment. The supply of literature is inadequate and its character is a disgrace

to Protestant civilization. French free thought is twenty times better presented to the readers in Colombia than is evangelical faith. Books on free thought are more numerous, are cheaper and are written in good Spanish. A catalogue of such antichristian literature should be obtained and the efficient answers from an evangelical point of view should be sought out. We have a limited amount of really excellent controversial literature, but where shall we go for a first-class modern apologetic against the ravages of free thought and atheism?"

What was said by the Cincinnati Conference on this subject is equally applicable to Latin America generally: "The production of literature involves two branches of labor, the editorial and the manufacturing. The literature itself also naturally falls into two classes, books and periodicals, the permanent and the temporary, including tracts and leaflets with the periodicals. In no department of this work is cooperation impossible. In some, as for example in manufacturing, it may perhaps be accounted difficult. Yet we believe that the difficulties involved even in the community ownership and direction of publishing plants are by no means insurmountable. Certainly there should be no serious obstacles in the department of editing. Our denominational beliefs are sufficiently near to identity with one another and the taste of Mexican readers is so indifferent to the distinctions which may still persist among us, that authorship and supervision by those of one Church for readers of another offer no obstacles that need give us pause."

## CHAPTER IV

## COOPERATION IN EDUCATION

The World Missionary Conference, after most thorough investigation, expressed its judgment of the desirability of cooperation in education in these words: "We have come to the conclusion that there is probably no branch of missionary work, in respect of which joint action is so feasible and so manifestly desirable, if not absolutely necessary, as in educational work, and we think that every effort should be made to overcome the difficulties and to extend cooperation." Our examination has not disclosed serious difficulties, but has shown manifold advantages.

(1) *Argentina.*—Christian education is yet in its beginnings, so far no plans have matured looking to any definite cooperation. One of our correspondents writes that there has been for some time under consideration the whole range of Christian education. It is recognized, moreover, that in theological education some cooperation is possible.

(2) *Brazil.*—As a hopeful indication of a union spirit it may be mentioned that it has recently been proposed that the courses of the colleges at Lavras, at Juiz de Fora and at São Paulo be standardized and agreements entered into concerning examinations and discipline. It is hoped that the Baptist College at Rio may also enter into this arrangement.

A further indication of union tendencies is manifest in the steps already taken looking to the union of the

Southern Methodist mission with that of the Presbyterians in the Theological Seminary at Campinas, State of São Paulo. This institution is owned and directed by the General Assembly of the Presbyterian Church in Brazil. Thus their offer to the Southern Methodist Board to form this union commits the Brazilian Presbyterian Church to this principle. The outcome now depends upon the Southern Methodist Board in the United States. The Northern Presbyterian and Southern Presbyterian Boards each furnish one professor to the seminary. The action proposed is most desirable.

A more extensive program for theological education is suggested by one of the missionaries as follows: "This movement ought to include all evangelical denominations doing work in Brazil. Owing to the vast distances and diverse conditions under which Christian work is done in this country there ought to be at least two theological educational centers—one in the North and one in the South. The best measure that could be taken to do away with prejudice and dividing lines between the evangelical denominations would be the founding of an interdenominational or union university for the practical and theoretical training for Christian ministers, in which, among other things, all participating sects should have their peculiar views fairly and sympathetically taught."

(3) *Chile.*—In this progressive republic a correspondent mentions the need of advanced school work for the cultured classes, an enlarging of present facilities and the shaping of courses that parallel the courses of North American colleges. This last movement should be a union work in which all missions share which have educational work in the particular country concerned. In Chile the Methodists and the Presbyterians have a rather extensive educational work, and might be working toward the erection of an evangelical university. One union effort has been undertaken in the nature of a Bible training school between the Methodist Episcopal and American Presbyterian Churches. The undertaking is new and promises well.

(4) *Cuba.*—Nothing seems to have been accomplished in the way of union educational work, whether academic, industrial or theological. One of the denominations, the Presbyterian, sends a few of its students to a Bible training school in Mayaguez, Porto Rico. The need is acknowledged, but no movement seems to have been made. Apparently, plans for educational cooperation have been confined to plans for Sunday schools and young people's societies. In these a fair degree of success has been attained. But it has been claimed that sectional and racial prejudices have hindered cooperation to a considerable degree.

(5) *Mexico.*—So far the only point of actual union in educational work is that partly effected in the Coyoacan College, supported jointly by Northern and Southern Presbyterians. Northern and Southern Baptists have entered into definite arrangements for the conduct of joint academic schools and a joint theological school in northern Mexico.

(6) *Peru.*—Little progress in educational union has been made, but the need is clearly felt among the different missions for a standardized course of study and of common methods of school work. There should be some agreement regarding the amount of Bible and religious training in the course of study, and regarding the proportions which should be maintained of religious and of educational work. Nothing has been done in the way of theological training. But here, too, the need is recognized. A uniform course of study adopted for the training of the native ministry, with any special denominational features made optional or to be substituted for certain specified related subjects in the general course, is much desired. Pending the time when there shall be a theological school, the different subjects to be taught could be apportioned to the missionaries or educational workers or to Peruvians fitted to teach them. There should be a carefully selected interdenominational council to set standards, decide points in dispute and direct the work.

(7) *Porto Rico.*—There has been no occasion for union educational work in primary schools. The various mission Boards are gradually withdrawing mission schools, because the excellent school system of the island renders them unnecessary. But in technical and theological education there is marked cooperation. There is an industrial training school at San Germán, called the Polytechnic Institute, which is interdenominational, although supported by the Presbyterian Board of Home Missions. All denominations send their students to this school. There are now a hundred young men and women gathered there, who, in addition to an ordinary academic education, are receiving industrial and domestic training to fit them to be useful citizens. With larger equipment many other hundreds of students could be added.

There is a union theological training school in Mayaguez, the Presbyterians and the United Brethren uniting in its support. Congregationalists and Christians have sent students. The Baptists have an independent school adjacent to the insular university. The Methodists and the Disciples have each an independent system of training for the islanders.

## CHAPTER V

## COOPERATION IN CHURCH DISCIPLINE, MEMBERSHIP AND SALARIES

(1) *Argentina.*—The attitude of mission Boards and workers toward dismissed agents and church discipline may be described as being practically the same as between the denominations in the United States. There has been no occasion for complaint from the field, perhaps due to the fact that the field has only recently been shared between different formal organizations.

The question of church membership seems to be on the same status as in home fields. There is considerable difficulty in creating among converts the sense of formal membership and of church responsibility.

(2) *Central America.*—It is said that the failure to have an understanding concerning dismissed agents in some places has led to friction, even greatly interfering with the work. One correspondent writes: "There is not any general agreement either in regard to church discipline or as to the scale of salaries desirable for missionaries and teachers. The agencies that have the greatest difficulty in cooperation are the regularly established missions of the recognized Boards on the one hand, and the undenominational missions and independent enterprises on the other. The reason is that they work along different lines and see things from different points of view."

(3) *Cuba.*—There has been no union effort noticeable with reference to church discipline, a scale of salaries, or church membership.

(4) *Mexico.*—A valued correspondent writes: "While there is no generally accepted attitude toward dismissed agents, Christian courtesy has characterized the adjustment of such cases, when these have arisen. It is recognized, however, that definite principles should be outlined and adopted. As to church discipline, salaries and exchange of membership, no progress seems to have been made. This is a matter for the respective Boards. A scale of salaries for Mexican workers, men and women, is desirable and presents a large problem."

Toward dismissed agents there was declared to be a general feeling against taking workers who have had difficulties with other ecclesiastical bodies. The general Missionary Conference which met in Mexico in 1888 passed a resolution that no one be received from one denomination into another unless the interested person could present a letter of dismissal.

On the question of the reception of a person from one church by another many conditions were prescribed, such as a clean record, soundness in the faith, conscientious scruples, high and noble motives, freedom from a desire to improve position in the world or in society, with recommendations signed by the recognized authority of each church, all to be done with a mutual knowledge of the two churches interested in the change.

(5) *Peru.*—A correspondent writes: "There should be a definite, formal agreement regarding the basic principles and conditions of church membership. This would do away with the criticism of one denomination by another, as being too liberal or too strict on conditions of membership. This would permit an exchange of membership as individual members remove from one place to another, without casting suspicion on the one denomination for not having standards acceptable to the other."

(6) *Porto Rico.*—There is a plan in operation for the orderly exchange of church membership, acted upon by all except the Baptists, Episcopalians and Lutherans.

# CHAPTER VI

## INTERDENOMINATIONAL CONFERENCES AND CONVENTIONS

### I. THE VALUE OF SUCH GATHERINGS ON THE MISSION FIELD

It was early discovered in the movement towards co-operative action between the denominations that no one measure was more helpful than to bring into each other's presence for friendly discussion, persons accustomed to divided activities and to differing positions and modes of thought. A common forum for discussion is essential, if a mutual understanding it to be had. In all the home base lands, interdenominational conferences and conventions of varied types, purposes and scope, have long been held. Their number would seem to have increased in late years in a geometrical ratio. Even denominations most hesitant with reference to the broader fellowships between Christians of varying names have been ready to take some part in these and to acknowledge their value.

If thus useful where churches are numerous and strong, the need for such conferences is far more imperative on missionary fields where denominational fellowship is infrequent and difficult, where new problems are constantly emerging, and where the isolations, and often the deprivations, of missionary life increase the hardship and limit the efficiency of service. If apostles needed to get together for spiritual help and brotherly

encouragement before going forth to encounter the coldness and active opposition of a pagan world, quite as much do they of modern days, going forth to a world indifferent if not hostile, and equally needy, require the inspiration of united intercession and the encouragement of comradeship in common tasks. The Edinburgh Commission on Cooperation and Unity gave frank expression to this need. "A conference or association of however limited powers serves an end of inestimable value, if it brings into fraternal association and mutual acquaintance, into an atmosphere of common aims and interests, into a realization of a unity that underlies and transcends all differences, those whom our unhappy divisions would otherwise keep sundered, if not estranged." The five years which have passed since then have witnessed in all parts of the world a growing tendency among active missionaries to unite for the cultivation of common sympathies, hopes and purposes, for the development of common plans, for the study of common problems of united service, and for prayer for divine guidance.

### 2. TWO CLASSES OF CONFERENCES

Such conferences fall naturally into two groups: conferences which specialize on some phase or phases of church work, and conferences which pertain to the whole range of such work. Most of those which have been held thus far in Latin America belong to the first group.

*a. Conferences on Some Special Phase of Work.*

(1) *Argentina.*—There has been established a Conference of Christian Workers for the Deepening of Spiritual Life, which is an organization principally for workers in Buenos Aires. It avoids dealing with methods and controversial questions, especially those which might be interpreted as detrimental to the Roman Catholic Church. Concerning this conference one of our correspondents writes: "This conference appointed a committee some years ago consisting of one representative from practically every one of the religious agencies at work in the Argentine Republic. This committee

was empowered to elect a new representative when the original or subsequent member for any denomination leaves the country. Thus the committee continues to be complete all the time, but the authority which it has is purely indirect and personal. It has, however, been found to be extremely useful. For instance, an evangelist offers his services. No denomination likes to invite him, but the committee meets and in the name of the conferences gives an invitation and appoints a subcommittee to facilitate the campaign. Similarly this committee has very carefully dealt with the subject of a depot for religious literature in various languages. Nothing has come of it, but the subject has been so thoroughly examined that we know now that until some new force appears we cannot do it. This committee met and took up the question of the regional conference that is to be held here following the Panama Congress. It will not be responsible for that conference, but it authorized its officials to call together a meeting of all evangelical workers. Thus it has been the means of 'getting a move on' frequently, when, without it, nothing would have been done. There has been the most delightful cooperation of all bodies in the work of this committee."

(2) *Brazil.*—Conferences have been held from time to time in the interests of work cared for by the Young Men's Christian Association, the Christian Endeavor Union, the Sunday School Union, the Woman's Christian Temperance Union and the American Bible Society. When Dr. Francis E. Clark was in the country in 1907 he held local conferences in Rio de Janeiro, Jahu, Rio Claro and Campinas; and, in São Paulo, an all-South American convention, the attendance, however, being largely from Brazil.

(3) *Cuba.*—There was held at Cienfuegos in 1902 a general missionary conference attended by nearly all missionaries at work in the island with the exception of the Episcopalians. A number of other conferences of similar nature were held in later years. They finally developed into a National Sunday School Association and an

association of young people's societies which hold annual conventions. The work of the organizations is carried on by unpaid district secretaries who arrange district and local conventions, rallies, etc. The National Sunday School Association has, through its departments, attempted the preparation of teacher training literature in Spanish, the stimulation of "cradle rolls" and home departments and the grading of schools. Last year the annual convention met at Santiago and was more of an institute than a convention. The needs of the churches have been always uppermost in the minds of the prime movers in these gatherings and the changing forms of the meetings have been attempts to answer the new demands that have come as the work has developed from year to year.

(4) *Mexico.*—An annual convention of Sunday schools and young people's societies has been held since 1895, when Dr. Francis E. Clark visited Mexico and led in a Christian Endeavor convention. These conventions meet generally in July and continue for five days. One day is given to the Sunday-school work, another day to the young people's societies, another day to temperance, and other parts of days to medical work, literature, school work, and so forth. Sectional meetings are generally held by the editors, the medical workers, the school teachers, the Epworth League workers and the Christian Endeavor leaders. At this time officers are elected for the Mexican National Christian Endeavor Union and the national Epworth League. The last few years, as a by-product of this convention, an organization of all the teachers in the Protestant schools of Mexico has been developed. These teachers have endeavored to conduct investigations concerning education and have thought of planning some summer school work. The officers of the convention with a local committee of the city that is to entertain the convention prepare the program of the annual meeting. Thus it appears that this convention takes on many features of a general convention of the evangelical forces in the republic. However, its name indi-

cates its primary purpose and it is not composed of delegates from the Churches as such.

The history of interdenominational conferences in Mexico is summarized by Dr. John W. Butler as follows: "We have had many interdenominational conferences in the past. Those held in Mexico City, Guadalajara, Puebla, San Luis Potosi, Monterey and Torreon have been largely and enthusiastically supported. Beside these which have had a national character, there have been many local conventions. We have had at least two evangelical assemblies with delegates from nearly all the evangelical bodies of the country. In most of the larger cities, where two or three such bodies are working, we have a preachers' or pastors' association and generally a monthly alliance meeting."

(5) *Uruguay.*—These gatherings were confined in their scope and representation to particular countries. The only gatherings which were planned for a large group of Latin-American countries were the Christian Endeavor convention at São Paulo, referred to under Brazil, and the Conference of Secretaries and Physical Directors and the First Continental Convention of the Young Men's Christian Associations of South America held in Montevideo, Uruguay, May 29-June 9, 1914. While these last two gatherings belong to the class of specialized conferences, yet they partook of some of the characteristics of a general conference of Christian workers, inasmuch as a number of missionaries and church officials, in addition to the Young Men's Christian Association workers, were invited to be present and complied, taking an active part in the discussions and conclusions. The following brief summary of these two gatherings shows that they were epoch-making in character:

"This was doubtless the most representative interdenominational and international gathering of Christian leaders ever held in Latin America. The nature of the subjects to be treated led the committee to invite, in addition to the secretaries and physical directors with their wives, a number of the leaders of the different Churches

and Societies represented in South America. A few of the friends thus invited were prevented from attending, but there were present fourteen leaders of eight denominations and five representatives of interdenominational or undenominational Societies. The Rev. S. G. Inman, of Mexico, at that time visiting South America in the interests of the Board of the Christian Church and of the Committee on Cooperation for Latin America, was also present. Special mention should be made of the presence of Mr. Emmanuel Sautter, General Secretary of the World's Committee of Young Men's Christian Associations, of Geneva, Switzerland, and Mr. Gilbert A. Beaver, of the International Committee of Young Men's Christian Associations, of New York, both of whom travelled to South America expressly to attend this meeting and the Continental Convention which followed it, and both contributing largely to the success of the Conference. There were present twenty-three secretaries, sixteen wives, fifteen church leaders, and six other leaders and laymen, making a total of sixty, not including occasional visitors invited to certain sessions.

"Eight commissions were appointed several months before the conference met. Because of the great distances, no effort was made to have these commissions meet before the conference convened, but the members were requested to gather through interviews, correspondence and study, such information as would be useful to their respective commissions. The work of the commissions as such was done during the eight days of the conference. In the conference the subject of each commission was given a general preliminary discussion before the commission met, and another general discussion took place as each commission presented its report. This plan worked admirably and made possible the accomplishment of an extraordinary amount of work in the allotted eight days."

When President Clark was in South America in 1907, in addition to those already spoken of in Brazil, he held conferences at Montevideo, Uruguay; Buenos Aires, Ar-

gentina; Valparaiso and Santiago, Chile; Arequipa, Peru; and La Paz, Bolivia.

*b. General Conferences.*

(1) *Brazil.*—Interdenominational conventions do not seem to have been much in evidence. There are only two examples of this kind. One is the Sunday-school convention, which meets triennially and is participated in by all denominations; the other is the local organization of the Evangelical Alliance, whose usefulness is limited to holding an occasional inspirational meeting and the observance of the Week of Prayer. The Sunday-school convention is showing in a splendid way what can be done, and is unquestionably preparing the people for a broader application of the principle of cooperation.

(2) *Central America.*—A gathering is regularly held of great value, the Central American Missionary Conference. It has for its main object the bringing together of all the missionaries throughout Central America for mutual help and edification and for a cooperative solution of the special problems of the Central American field. This conference has been established for some six years. Four groups of evangelical missionaries besides independent workers have been represented at its sessions. The committee consists of the Rev. William B. Allison, a Presbyterian; Pastor E. A. Bishop of the Central American Mission; the Rev. James Hayter of the American Bible Society, and Mr. Caspar Wistar, Secretary. All live in Guatemala City. In 1914 the conference was attended by about thirty missionaries, some of whom travelled four and five days on muleback in order to be present. For two successive years the conference has been entertained in the girls' school of the Presbyterian Mission. The conference generally lasts for eight days and is held in English. It was for a time combined with a native conference, but for various reasons that arrangement failed. Some of the subjects treated last year were, "Unity and Cooperation," "Organized Sunday-school Work," "The Press

and Literature," "Personal Work Among Women," "The Training of a Native Ministry."

A hopeful indication of the extent to which desire for this form of cooperation appears in *Mexico* lies in the fact that the following interdenominational conventions have been held: local Sunday-school conventions; the annual conventions of young people's societies and of Sunday schools; the conference held in Monterey, under the auspices of the Young Men's Christian Association; a series of meetings under the leadership of D. L. Moody, some years ago; the general missionary conference held in Mexico in 1888, and the conference held in Cincinnati in 1914. All of these, except those in Mexico City and Cincinnati, were largely inspirational in character. Delegates as a rule are selected by the local Sunday schools, societies and churches. In addition to these there have been many local conventions, but these are now suspended on account of the disturbed condition of the country.

(3) *Porto Rico.*—There is a Federation of the Evangelical Churches with a general assembly and a representative council meeting every two years. It is both inspirational and advisory, and has been of considerable value in promoting cooperative effort in various church enterprises.

It is the conviction of this Commission that such interdenominational conferences should be held in every republic, not only for fellowship and inspiration, but more especially for the careful study of the whole field of missionary and evangelical endeavor. Such conferences should be, when practicable, officially representative of the Churches at work in their region. It is better to hold them as unofficial gatherings of individual workers than not to hold them at all, but a truly representative group is more likely to be able to secure an adjustment of mission procedure to group convictions and is also more likely to be continuously and unceasingly influential simply because of the accumulation of experience and tested wisdom.

Each sectional conference following this Congress

should result in permanent organization of the forces for united advance. Naturally in the end there will be an organization in each country. While the workers are few it may be sufficient for the present in case of small contiguous countries, as for example in Central America, to have an organization covering a group of countries.

In regions where these do not already exist and where they do not arise at once as an outcome of this Congress and its following conferences, the Committee on Cooperation in Latin America should take early steps to secure the convening of national or group meetings for the purpose of organization.

## CHAPTER VII

## COOPERATION WITH OTHER RELIGIOUS FORCES IN THE FIELD

The most delicate, difficult and important matter we have had to consider pertains to our attitude toward, and our relations with, the people in Latin America in regard to their inherited faith.

### I. THE INDIVIDUAL AND COMMUNITY NEED IN LATIN AMERICA OF EVANGELICAL PRINCIPLES

The peoples of the north of Europe, the British Isles, the United States of America and Canada, as a result of the Reformation, their access to the open Bible, the tendencies toward democracy in church and state, and the interplay between the scientific and ecclesiastical movements have come to have views of the Christian faith and the Christian life which have proved to be truly formative in the individual and social expression of religion. It is confidently believed that these views would be of large value to the peoples of Latin America, and this belief is held without the denial of the presence of much essential truth in the ancestral faith of the Latin Americans. Clearly that faith has had moral and spiritual values of large benefit to those who have received it. But it is confidently believed that in the providential trend of the events which brought about the settlement of America, the purest streams of thought and life flowed along the northern parallels. We have had

the full benefit of the movement in Europe which delivered people from rigid formalism in religious life and from despotism in national life. This inheritance was denied to those republics which found their historic origin in the monarchies of southern Europe. We are persuaded that the truths and principles thus gained should be shared with our neighbors, who are rich in so many gifts and graces. Historically those truths belong to democracy. The brave republics of Latin America, many of which have fought their way to an acknowledgement of popular rights and government, are entitled to a share in those doctrines which everywhere have inspired such rights and have been the guardians of such government.

### 2. COOPERATION WITH INDIVIDUAL ROMANISTS DIFFICULT BUT POSSIBLE

A religious approach to Latin America by evangelical forces, just to the degree of the cogency of its justification, is likely to find cooperation with our Roman Catholic brethren difficult, for every approach on our part is likely to be met by churchly conservatism and exclusivism, and not infrequently by aggressive opposition. Nothing should be imposed upon these peoples, but they should be given an intelligent opportunity to exercise freedom of choice in the forms of religious faith. To withhold from them the fullest knowledge of evangelical principles would be to deny them their rights.

On the other hand, the religious and social needs to be dealt with are so wide-spread, so complex and so deep seated that the evangelical forces must have the help not only of each other, but also of all those individuals and groups, hitherto acknowledging allegiance to the Roman Church, who recognize these needs and are ready to take any step whatsoever towards cooperation with others of a different faith towards bringing about a better day.

(1) *Argentina.*—We are often told that, while cooperation cannot be expected on the part of the Roman Catholic hierarchy, it is probable that there are many

individuals, nominally Roman Catholics, who will be found willing to aid in enterprises for social betterment and education. A correspondent writes: "I am not willing to give up the attempt at cooperation, for I believe we should gain far more by developing a friendly spirit between their best leaders and ourselves than we could possibly lose; we should then hold as sympathizers and helpers a great many men who are not in sympathy with their own Church and who are in danger of becoming haters of religion, but who resent any implications against that same Church by evangelicals."

(2) *Brazil.*—A large cooperation may be brought about, especially with reference to general movements relating to social uplift, between the evangelical forces actively at work in Brazil and the German Evangelical Lutheran leaders who are seeking to provide spiritual ministries for German colonists.

(3) *Mexico.*—While the general opinion prevails that we can hope for no recognition from the Roman Catholic Church, yet it is thought there might be cooperation on the part of individual Romanists in Young Men's Christian Association work, in the promotion of sanitation and, to a certain extent, in school work.

(4) *Peru.*—The distinction is recognized between the Church as an institution and people in that institution who hold more liberal views. There are many who believe that the Roman Church itself will be best served by the growing up at its side of a strong and pure evangelical Church.

(5) *Porto Rico.*—It is reported that one of our missionaries is now giving the people an opportunity under very favorable circumstances to cooperate in united charities. The result of this experiment will be watched with deep interest.

As an indication of the fact that we can have cooperation on the part of Roman Catholics with certain features of evangelical work, it should be stated that some are serving on the directorates of Christian Associations, others as advisory counsellors for evangelical educational institutions. Not a few journalists and writ-

ers are champions of physical education, Bible instruction, and all kinds of social betterment institutions. Many prominent members of the Roman Catholic Church consent to preside at evangelical school commencements and to deliver addresses at banquets and at other functions when the great enterprise of Christianity is presented; hundreds of sons and daughters of prominent Roman Catholic families are in attendance at mission schools. Some Roman Catholic priests encourage young men to become members of the Young Men's Christian Association. Some deplore the lack of spiritual interest and life among the people, and ask about methods by which more may be brought to recognize their obligations to God and His kingdom. It is evident that in many parts of Latin America the cooperation of Roman Catholic people may be expected in great moral reforms. The activity of missionary leaders in combating gambling, graft and drunkenness is arousing the attention of Roman Catholic clergymen; they are discovering that business and professional efficiency require clean living; the economic aspects of morals and religion are, therefore, compelling the people to promote Bible study, to preach sermons that deal with life, to promote better housing conditions for the poor and to champion the cause of industrial education of the Indian and of immigrant people. If missionaries will demonstrate the effectiveness of moral and religious activity, many in the Roman Catholic Church will follow their example. It is in a position to provide substantial backing and equipment for such work.

## CHAPTER VIII

## COOPERATION WITH GOVERNMENTAL AND OTHER AGENCIES

### I. MISSIONS AND THE VARIOUS GOVERNMENTS

The most hopeful outlook for cooperation is in the increasing liberality of the governments of Latin America. This will appear as we consider problems of larger cooperation.

(1) *Argentina.*—The government substantially aids the work of education in the schools which are conducted by Rev. W. C. Morris.

(2) *Bolivia.*—The only cases of cooperation with governments mentioned are at two points, namely, at La Paz and Cochabamba, where schools of the Methodist Episcopal Church accept government subventions. The government, however, is liberal, looking with favor upon evangelical educational work and on every effort for work among the Indians.

(3) *Brazil.*—There is reason to believe that cooperation of the most hearty and profitable character can be had with governmental and other secular agencies. Cooperation has been sought in school and other educational work, in playground and athletic activities as well as in work maintained by secular charitable organizations. Much cooperation of the kind indicated above has been organized in Rio de Janeiro and São Paulo. In Pernambuco a beginning has been made in a significant way in cooperation with the Federal Law Academy in which

the Young Men's Christian Association promotes lectures from time to time. A notable instance of governmental cooperation is in connection with the "People's Institute" in Rio. Moreover, grants of land have been given for schools in various places. For example, in Bello Horizonte, the capital of Minas Geraes, subsidies have been granted in small municipalities where the mission schools were the best or the only educational agencies.

(4) *Chile.*—The government assists the schools for the Araucanian Indians.

(5) *Cuba.*—In this republic it has been difficult to get the cooperation of the government and other agencies.

(6) *Mexico.*—There is general agreement that much cooperative work can be developed in connection with schools and charitable or social agencies. Even where programs for such activities are far beneath Christian ideals, yet participation in them often gives an opportunity for improving government standards. Something in this direction has been accomplished. Some of the mission schools use the government curricula. In Chihuahua the secretaries of the Young Men's Christian Association taught English in government schools. This opened a channel of influence which resulted in the putting in of a physical director, and also in the opening of a class for the discussion of Christianity. The majority of the students were thus interested in the Young Men's Christian Association.

The government has often shown itself very willing to cooperate. In 1912 President Madero sent a friend to the National Convention of Christian Workers to inquire how he might best help the evangelical Church in its work. The State Congress of Coahuila subsidized several mission schools, without any restrictions whatever as to religious teachings. A unique cooperation has been worked out through several years at the People's Institute at Piedras Negras, which was founded with the purpose of forming a point of contact between evangelical Christianity and the higher classes of Mexico. The

laying of the corner-stone and the dedication were both official acts, carried out with full military and civil ceremonies. A subsidy was granted by the state, and the municipality shows it many favors. The official programs of national holiday celebrations are sometimes given in the Institute. Government officials appear on its lecture courses. Its director serves on the muncipal board of education and has a place assigned him among government officials at public functions. In relief work, the government has placed its resources at the disposal of the Institute, and consults the director in regard to law enforcement.

(7) *Paraguay.*—A most interesting example of governmental cooperation is that described by Mr. W. B. Grubb in the Report of Commission I, pages 34 and 35.

(8) *Peru.*—Any profitable cooperation with governmental agencies, even in social or in charitable work, would probably be impossible, because of the opposition of the Roman Catholic Church which seeks to exclude evangelical influence from every public institution. Whatever has been done in any of these directions has been only through the influence of Christian people acting privately.

(9) *Porto Rico.*—A union with governmental agencies in sanitary and antituberculosis movements is believed practicable; also cooperation through local and police courts against local nuisances and immoralities. In many cases, where moral and social interests are involved, the initiative can be taken by the evangelical interests. In San Juan a better mutual understanding between missionaries and school teachers in the Department of Education has been secured. The governor and mayor have agreed to back united charities. In at least two cases municipalities have granted buildings or land for orphanages. The head of sanitation has agreed to cooperate with a district nurse to teach mothers how to care for children, etc.

(10) *Uruguay.*—The physical director of the Montevideo Young Men's Christian Association has also become the technical director of the Uruguayan National

Committee on Physical Education, a committee named by the president of the republic and responsible for the promotion of physical education throughout the country. The government has placed at the disposal of the committee fifty thousand dollars a year. The committee has established several modern playgrounds in the city of Montevideo. A correspondent remarks: "These playgrounds are exceedingly popular. In them children are taught North American games. The results are highly beneficial to the physical and moral life of the city."

### 2. THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS AND THE GOVERNMENTS

There are striking examples of government action in assisting educational institutions founded and conducted by missionary Societies, notably in Bolivia, Chile, Argentina and Brazil. Much interest is being aroused in the educational needs of the Indian. Pioneer efforts of missionaries in this respect have called for approval and interest from Latin-American governments. The important work of the Salvation Army in certain cities has been greatly facilitated and strengthened by municipal action. Almost without exception the beneficent efforts of medical missionaries and nurses with their dispensaries and hospitals make a powerful appeal to government officials, with the result that substantial support has been gained in several instances.

Several of the governments have accorded support to student camps in a remarkable way. An annual international camp at Piriapolis, Uruguay, has four times brought together delegations of university men from different countries. From the start in 1911 the movement has had hearty government cooperation, and, during two years (1913 and 1914), the governments of Brazil, Chile, Argentina and Uruguay paid the travelling expenses of their delegates. The last named loaned materials from the Department of War to equip the camp and in many other ways rendered every possible help to make it a success. Moreover, the diplomatic representatives of other nations in Uruguay and various cabinet ministers

of Uruguay have repeatedly made official visits to the camp and have given their unreserved endorsement to the movement. Among the diplomats have been the ministers of Argentina, Chile, Brazil, Great Britain and the United States. This government cooperation and official recognition have brought to the movement a prestige and importance that, combined with the program and motives of the camps, give large promise for the future. These student gatherings are under the direction of the Young Men's Christian Association, and seek to emphasize the importance of Bible study and communion with God in character building. The basis of the remarkable interest of governments in this enterprise is undoubtedly to be found in the recognition of the need of friendly international relationships, and in the large influence which students will wield in determining the attitude and character of national life.

A large majority of the leaders in governmental affairs of Latin America recognize the necessity and importance of high moral character in their people; unfortunately, only a minority believe that the desired character can be achieved by means of the Christian religion. Not a few stoutly contend that religion leads to immorality. Evidence is not wanting that cooperation will be given by governments and officials to any agency that demonstrates its desire and ability to meet the physical, intellectual and moral needs of the people. Several governments are active in campaigns for sanitation, for better housing of the industrial classes, and for the reception and assimilation of immigrant people. The activity of missionaries in these directions has stimulated municipalities and governments to make appropriations and to appoint commissions for the extension of such betterment.

Departments of education of various Latin-American republics have given hearty support to the Young Men's Chistian Associations' plans for opening hostels as social centers for students in Buenos Aires and Manila. Secretaries of the University of Buenos Aires Christian Association have visited the leading secondary schools of

Argentina at government expense with a view to relating school boys to the program of the Christian Association when they enter the universities.

### 3. MISSIONS AND OTHER AGENCIES

*a. The Pan-American Union.*

Chief among the Pan-American agencies with which there are large possibilities of cooperation, is the Pan American Union in Washington, D. C. The officers of this Union are in sympathy with any well organized effort to improve moral and religious conditions in Latin America. The palatial home of the Union affords a splendid social center through which one may become acquainted with official representatives of the Latin-American republics; its well-stocked library is accessible, and will richly reward the investigator. The *Bulletin of the Pan American Union,* an illustrated monthly magazine, has repeatedly made favorable mention of certain phases of missionary work; its pages are disseminating valuable information regarding all the American republics throughout North, South and Central America and the rest of the world. The director and his associates are tireless and efficient in their propaganda of pan-Americanism. Through addresses, counsel and contributed articles, these officials can render service to all agencies seeking to cooperate with the people of Latin America in accomplishing their part of the world's work. The Pan American Union is in a position to receive and impart information which will prevent misunderstandings, correct wrong impressions, and give proper interpretations regarding delicate relationships and problems which vitally concern the Americans. Missionary agencies should avail themselves of the help to be gained through the Pan American Union, and also through the Pan American Society of New York City, especially with reference to proposed conferences and conventions, and the reception of distinguished persons and commissions from Latin America. It will be discovered that an increasing number of visitors will come to Europe and North America who are interested in the application of

Christianity to the problems of society. By cooperative effort their study of colleges, schools, hospitals, playgrounds, charitable institutions and Christian associations can be facilitated. Through these Pan-American societies specially prepared booklets of information concerning the social betterment institutions of the United States, Canada and Europe might be distributed.

*b. Conferences Interested in Latin America.*

The Pan-American division of the American Association for International Conciliation is appealing to the more thoughtful leaders of all these nations through its publications and through the visits of its representatives. Missionary agencies should be familiar with such publications, and should know of the visits of those who represent such agencies, in order that they may be introduced to the work of missionaries. There can be no more effective campaign for international conciliation than the international student conferences of Latin America, which are being conducted by the Young Men's Christian Association. More publicity should be given in missionary circles to the annual conferences on Latin America held at Clark University, Worcester, Massachusetts, also to the Pan-American section of the conference of the American Academy of Political and Social Science, as well as to the conferences held annually at Lake Mohonk, New York, and to the annual conferences of Latin-American students at Lake Geneva and Northfield. At these gatherings there are notable discussions of economic, political and social phases of American life. A study of their published proceedings will acquaint one with much helpful information, and more of the ablest missionaries should attend and be heard at such gatherings.

*c. Student International Organizations.*

A most cordial and friendly relation exists between the World's Student Christian Federation and Corda Fratres and Cosmopolitan clubs. There is an interchange of publications; fraternal delegates attend the

conventions; and the officers are in frequent consultation. The motto of Corda Fratres is "Above all Nations Humanity"; that of the World's Student Christian Federation is "One in Christ." Latin-American delegates who attended the last conference of the World's Student Christian Federation at Lake Mohonk are to-day wielding a powerful influence toward the realization of unity in Christ in their own nations. It would be difficult to overemphasize the importance of the most hearty cooperation of all organizations interested in promoting friendly relations among Latin- and Anglo-Americans. Let each and all frankly admit imperfections and vices in the respective civilizations, but let us also discover and reveal the best, and having done so, let us share it with others.

## CHAPTER IX

## COOPERATION IN MINISTERING TO ANGLO-AMERICANS

The mission Boards have long recognized the importance of fostering Christian work among foreigners in mission lands. One of the hindrances to foreign mission work has been the influence of travellers and residents from Christian countries. As elsewhere, the need of making available a Christian ministry to foreign residents is recognized by the Societies doing work in Latin America. As a result not only have services been maintained by missionaries from Europe and America, but often there has been cooperation in union church services. Sixty years ago Dr. David Trumbull made a successful attempt to unite in one religious center all English-speaking evangelicals in the city of Valparaiso. That work continues. Another conpsicuous example in Chile of successful union work is that of the Union Church in Santiago of which the Rev. Dr. Lester is the present pastor.

There have been many notable and successful efforts by single denominations to reach all the denominations represented by the English-speaking community of large Latin-American cities. Among these might be mentioned the Methodist Episcopal Church and the Scotch Presbyterian Church in Buenos Aires, which are nominally sectarian but are really interdenominational. It might be said that in all the cities where there are no

churches for English-speaking residents alone the denominational English service conducted is practically always really union in its nature.

In the interest of such interdenominational services for English-speaking communities throughout the world, the Foreign Missions Conference of North America has constituted a Committee on the Religious Needs of Anglo-American Communities Abroad. Under the auspices of this committee pastors are sent to these churches abroad and their work is subsidized until the communities can care for it entirely themselves. At present there are three churches in Latin America with which the Anglo-American Communities' Committee is in touch.

In the City of Mexico there is a Union Church. It had reached the stages of self-support and of large influence in the capital of Mexico, when the national unrest compelled it to seek financial aid again from the committee. In 1914 another evangelical English-speaking service in Mexico City under the care of a Methodist denomination joined with the Union Church, so that now the work represents practically a union of all the evangelical denominations in the city. The Union Church of Rio de Janeiro, Brazil, is of more recent growth. In the spring of 1914 the Rev. Herbert A. Manchester, D.D., formerly of East Boston, Massachusetts, took charge of the work of the Union Church. He reports encouraging progress. The Union Church of the Canal Zone is the most recent of all such organizations in Latin America. It is having an interesting development and meets an important need.

Plans should be devised for work among sailors in various ports as yet unprovided for.

## CHAPTER X

## NATIONAL IDEALS AS A UNIFYING MOTIVE

Any survey of the forces making for unity in Latin America would not be complete without taking into account the strong nationalistic spirit of these countries. That this feeling will be active in the evangelical Churches in the future is inevitable, especially with the example before them of the Roman Catholic Church which, though its several orders differ as widely as do evangelical denominations, yet wields over all a single authority. As Prof. Giovanni Luzzi says, "Accustomed as they are to the great idea of the unity of the Church, they have no sympathy with our accentuated denominationalism."

### I. THE STRONG NATIONALISTIC FEELING AMONG THE CHURCHES

Probably in no other country except Japan have the missionaries encountered so strong a nationalistic feeling as in some Latin-American lands. It is one appeal that can always be counted on everywhere to bring a sympathetic response. It would seem that the countries in which it has shown itself most strongly in connection with the evangelical Churches are Brazil, Chile, Porto Rico and Mexico. If well trained leaders are gradually developed and put in control, it may fairly be expected that larger advances will be made and that a stronger Church will develop, even though for a time schismatic tendencies might show themselves during the period of immature church consciousness.

In fact, a desire to secure eventually a national Church to which all the evangelical Christians shall belong is discernible in parts of Latin America, just as it is in China, though less organized. Porto Rico seems to be the leader in this matter. Mr. J. E. McAfee writes very strongly on the possibilities and tendencies as he saw them: "I plead for the earliest practicable organization of an evangelical Church on the island, which shall draw into one organization the churches of all the evangelical bodies. This organization need not completely obliterate distinctions between the denominational forces sent into the island from the religious bodies in the States. It should, however, be so compactly formed that every evangelical church member would feel himself more a part of the one evangelical Church of Porto Rico than an adherent of a denomination which may have historic distinction and value to a resident in the United States, but which, in the nature of the case, can have only an artificial importance in Porto Rico. There is already a disposition among the more intelligent native evangelical leaders to move in this direction. They will sooner or later demand a union of their forces, and certainly those who have gone to the island to carry the evangelical message should not be in the attitude of blocking or hindering such a reasonable and wholesome tendency. They should rather be forward to promote it, encouraging every movement among the Porto Rican people in this direction, and guiding their counsels so that the initial errors, otherwise inevitable, may be avoided."

Another confirmation of this underlying desire among the Latin Americans for national evangelical Churches is found in Mexico. A movement of independence from foreigners and missionary support was begun by preachers who had been previously employed by mission Boards, some of them from the United States, but most of them Mexicans. They refused to have anything to do with mission Boards, identifying them with a foreign invasion. They appealed particularly to the patriotism of the people, and naturally to their prejudices. At one

time in the Mexican churches in San Antonio, Texas, there was such a strong movement that the denominational churches were practically depopulated, and all the Mexicans came together in an immense "Iglesia Evangélica Independiente." This movement grew very rapidly for a while. The pastors received no stated salary. It was largely wrecked on the financial rock, though there are still some strong congregations existing and doing good work. While it seemed to the missionaries that the whole movement was selfish, yet its great temporary success showed the strong appeal nationalism makes and the tendency among all the people to unite in a national Church which refuses to recognize the differences which exist in the United States.

### 2. THE USEFULNESS OF THIS FEELING

The nationalistic spirit is found more largely among the better-educated people. Where the churches are made up of classes not accustomed to think for themselves this question does not appear. The great problem for those who are interested in the development of evangelical Churches in Latin America is to use this ever-present feeling of nationalism to develop unity in the Church and not to destroy it. By making this feeling a cause for division between missionaries and national workers, as it often proves to be, all thought of unity ceases. If missionaries can see that inevitably other nations, when given the privilege of interpreting the Bible, will take the same liberty that we have enjoyed, and when, without trying to force our denominationalism on them, they use this spirit of national pride as an incentive toward a united Church, self-supporting and self-propagating, with liberty of thought, yet united with Christ, they shall have rendered a great service for these nations which will react in a most beneficient way on the Churches at the home base.

Evidences multiply in many fields that if the appeal were made to loyalty to the Word of God and to the nation rather than to the denomination, probably many strong men would accept the chal-

lenge. One who has had large opportunity of receiving the confidence of the educated classes in Latin America says that it is a constant surprise to him to find how many of these men are reading the Bible, praying and taking Christ as their example, while yet looking upon the denominational Churches as foreign organizations with complicated differences which they cannot understand and in which they have little interest. They believe they are Christians without making a choice between these foreign expressions of theology and church organization. One such young man, who has gone so far as to hold evangelical meetings in theatres and churches, having prayer-meetings with the workers before each gathering and after-meetings with inquirers, recently said, when asked how he could so fully break with his old Church and yet not join any evangelical Church, "I feel that it would narrow my influence, if I joined any one of the denominations. But just organize a national Church and I will be the first to join."

### 3. DANGERS TO BE AVOIDED

Undoubtedly there are great dangers in using nationalism as an incentive to build up the Church. Unduly emphasized, it means the exclusion of sympathy with any except the Latin-American peoples, and a refusal of that world-wide fellowship and interdependence which is one of the strongest powers of the church militant. This kind of division and distrust would be worse than the old divisions of denominationalism. Just after the Reform laws were given to Mexico, in the time of Juarez, there was a wide feeling among the liberal Mexicans that they should help to build a national evangelical Church, much as they wished to encourage Masonry, in order that this might be a strong opposing movement to the clerical party. With such a purpose, no strong spiritual movement could be developed. Yet, most certainly, this deep spirit of nationalism and patriotism, so overpoweringly felt, should be most carefully considered and utilized in the wisest and largest way in the developing of unity in the evangelical Church in those lands.

## CHAPTER XI

## COOPERATION AT THE HOME BASE

It would seem to be axiomatic that there must be a synchronous development in cooperative methods among the Churches at home and among those workers who represent them on the field. Cooperation at the home base demands cooperation on the field and *vice versa*. It is therefore quite important that we should remind ourselves of what has been already accomplished at home and to note especially those methods which are particularly applicable to possible plans in the work in Latin America.

Speaking generally it may be said that in Europe and North America the Churches have passed through the stage of debate as to the desirability of getting together and have entered upon the stage of experimentation. The last decade has seen the formation of a large number of cooperative agencies for carrying on mission work and the cordial acceptance of these agencies as effective instruments in the prosecution of their work by most of the mission Boards.

Conspicuous among these efforts and as an illustration of what has been done, note the attempts with reference to educational movements. Manifestly there has been a tremendous waste when each denomination was forced to develop a system for acquainting its home constituency with the situations in foreign countries. The background of national history and the development of national life was the same in every case. The underly-

ing problems were the same, the great outstanding needs were the same, and it was only in the comparatively limited sphere of each denomination's own work that there was differentiation. More than that it was plainly manifest that no mission could do its work effectively without some acquaintance with what other denominations were doing. What could be more natural than that a single agency should be devised to study and furnish information that would be used by all the Boards. In North America the Missionary Education Movement has incarnated this idea and its effective work has received the approval of both home and foreign mission Societies and through what is called the Committee of Twenty-Eight, this movement has, to all intents and purposes, become a part of their organizational machinery.

As the result of this experiment in missionary education, other phases of the work in which there is a common denominator for all the Boards are demanding similar treatment. Why should not the publicity side of mission work be carried on cooperatively, a bureau having the responsibility for keeping missions before the churches through missionary magazines, charts, leaflets, stereopticons, maps, costumes, plays and exhibits? Other fields, such as the development of adequate methods of church support, the cultivation of individual givers, methods of securing legacies, annuities, etc., suggest themselves and, perhaps most important and vital of all, is the need of perfecting the methods of recruiting candidates. Not only must workers be discovered but those of high qualifications must be sought. Nor is it beyond the scope of the ideal that there should be some plan of exchange and transfer of candidates when there is an oversupply of applicants in one Board and a scarcity in another. It is a matter of the greatest encouragement that in all these fields a beginning has been made to accomplish these purposes. The natural expression of these needs is found in the conferences of Mission Boards and Societies which are held annually in Germany, in Great Britain and in North America; the Bible and Tract Societies; the Board of Missionary Study, in

Great Britain, and the Board of Missionary Preparation, in North America; the Student Volunteer Movement; the Laymen's Missionary Movement; and like organizations having a national or an international scope.

Is it not well also to remind ourselves that the most conspicuous illustration of this spirit of cooperation yet attempted was the World Missionary Conference at Edinburgh, which has perpetuated itself in its Continuation Committee and that the spirit there aroused has made it inevitable that the Panama Congress should be held? What Edinburgh did for the non-Christian world, Panama may fairly be expected to do for Latin America.

It is not beyond possibility that just as Edinburgh marked the beginning of a broad consultative cooperation with reference to the non-Christian world, Panama might mark a still closer cooperation of the interested Boards and Societies, a cooperation bearing somewhat more intimately on administrative problems and executive processes. The experience of Edinburgh is behind us and the values growing out of its work and that of its Continuation Committee have emerged sufficiently to give confidence and courage. The Boards and Societies at work in Latin America are not so numerous or so widespread as to bases as were those interested in Edinburgh. The areas within which cooperation might be attempted are not so great as in the case of the non-Christian world. Inter-Board experience in cooperative matters at home and abroad is much richer and more varied than in 1910. The conviction of home base constituencies with reference to the need for and the value of cooperation has been growing apace during the last half decade. A world war has driven home most poignantly the demand for a triumphant Christianity as the bulwark of civilization itself. Finally, in such an organization as the Committee on Cooperation in Latin America there is already a beginning of an agency which can be made to give expression in vital and effective ways to purposes and plans which may eventuate at Panama and to which the administrative agencies may subsequently give their approval.

## CHAPTER XII

## THE CASE FOR COOPERATION STATED

### I. THE NUMBER OF AGENCIES NOW AT WORK IN LATIN-AMERICAN COUNTRIES

The number of sending Societies at work in each of the Latin-American areas (exclusive of the women's auxiliary Societies and the Latin-American sending Societies), as shown by the directory of missionary agencies in the appendix to this volume, together with the population of these various areas as given in the Statesman's Year Book for 1915, is shown in the following table. In explanation of these figures it should be said that many of the Societies here listed are small and represent a very inconsiderable work. Some of them pay only passage way for their few workers, leaving them afterward largely to make their own support. Thus Central America, with fourteen Societies, has actually only three strong Boards capable of supporting more or less expensive educational work. Venezuela has only one such Board:

| | Societies | Population |
|---|---|---|
| Argentina | 19 | 7,467,878 |
| Bolivia | 7 | 2,520,540 |
| Brazil | 15 | 24,308,219 |
| British Guiana | 13 | 304,149 |
| Central America, Panama and Canal Zone | 16 | 5,287,339 |
| Chile | 9 | 3,505,317 |

| | | |
|---|---|---|
| Colombia | 3 | 5,101,101 |
| Cuba | 12 | 2,469,125 |
| Dutch Guiana | 2 | 86,134 |
| Ecuador | 6 | 1,500,000 |
| Haiti and Santo Domingo | 8 | 3,100,000 |
| Jamaica | 13 | 864,864 |
| Lesser Antilles and Bahamas | 12 | 1,315,411 |
| Mexico | 17 | 15,501,684 |
| Paraguay | 8 | 850,000 |
| Peru | 7 | 4,500,000 |
| Porto Rico | 16 | 1,118,012 |
| Uruguay | 8 | 1,279,359 |
| Venezuela | 7 | 2,755,685 |
| Totals | 65 | 83,834,817 |

After making all due allowance for the varying strategic importance of these republics, one has only to ponder on these figures to reach the conclusion that the present distribution of the mission forces has been determined by some other factor than the needs of the fields. It is hard to see why Porto Rico, with 1,118,000 people, should have sixteen Societies, and Brazil, with 24,308,219 have fifteen, or Venezuela, with 2,755,685 only seven, or Colombia, with 5,101,101, only three, or why Mexico, with 15,501,684 or Argentine with 7,467,878, should have more than Brazil. Granting that the desire of so many Societies to enter this field is an indication of religious zeal and consecration, we cannot avoid the conclusion that it is zeal without knowledge and a campaign lacking strategy.

### 2. CONFUSION, ENTANGLEMENT AND WASTE IN THE NATURE OF THE WORK

There is also an almost hopeless confusion and entanglement in the nature of the work carried on which involves unnecessary expenditure of time, men and money. For example: Each mission is left to itself in the matter of periodicals, there being six in Argentina, one in

Uruguay, three in Chile, two in Porto Rico, five in Cuba, eleven in Brazil, nine in Mexico, two in Peru, four in Central America. As there are only two languages, Spanish and Portuguese, which suffice to cover the whole of South America apart from the Indian tongues, the needlessness of this situation is apparent. For any one of these countries to divide its strength in the production of literature seems well-nigh inexcusable. The same infelicitous condition appears when we consider higher education. In place of strong, adequate, influential institutions we find them small and struggling, inadequately staffed and poorly equipped, absorbing the energies of many men who might, under a proper organization, be released for evangelistic work.

### 3. THE RECOGNITION OF THE PROBLEM BY MISSIONARIES

One is interested to note, however, that there seems to be among the missionaries themselves a keen sense of the need of cooperation and a very real willingness to bring it about. The response which was received to the circular letter sent out February 14, 1914, by the Committee on Cooperation in Latin America indicates this, and Mr. Inman's report of his visit to the fields in July, 1914, confirms it.

Neither the missionary Societies nor the missionaries working in Latin America should dare to close their eyes to the need of cooperation. It is demanded in the interest of economy and efficiency, but even more because of the moral effect it will have upon the people. "Too long," writes a worker from Cuba, "have evangelical missions in these countries been scoffed at because of the enormous number of 'sects' existent in Protestantism," and this is confirmed by another missionary leader who has written as follows of the moral effect of evangelical cooperation: "There is one point which it seems to me is not adequately treated in our discussion of cooperation, and that is the moral effect upon the people. I cannot help thinking that, particularly in Latin America, where the Roman Catholic Church makes so much of its unity as against the divided forces of Protestantism,

this is a point of special value and might be investigated and discussed as a separate topic. For instance, to know what is the consensus of opinion on the part of the missionaries and what are the views of the natives on the subject would go far towards convincing the skeptical. We are far from having unanimous backing for cooperation even among the ecclesiastics of our Churches."

This idea cannot be too strongly emphasized and should be brought to the front in any discussion of the topic. If constructive work is to be done in Latin America it must be accomplished in the face of two great obstacles. As in other portions of the world it is confronted by the moral inertia which is imbedded in every human life, but in Latin America it is also confronted by an age-long and accepted ecclesiastical *idea* which finds expression in a unified Church. Instead of challenging this idea, the evangelical forces should make it an ideal and utilize it for their reorganization. It is not wisdom to spend time combating what can be utilized, or refusing an ideal simply because it has been abused or is associated with teaching with which we cannot agree. In this respect Latin America would seem to present a field peculiarly ripe for an experiment in united work. Its languages are few, its people homogeneous; its ecclesiastical history, though sad, is suggestive.

# CHAPTER XIII

## FUTURE COOPERATION

### I. PROBLEMS INVOLVED IN COOPERATION

If cooperation in principle and in practice with reference to Christian work in Latin America is to come to its widest and best expression, this will have a bearing on the activities both of the Boards and Societies at the home base and of the evangelical forces on the field. Some problems will have to find their solution mainly at the home base, some mainly in the Latin-American countries and some must wait for the correlation and interrelation of both home and field forces.

*a. The Attitude Toward the Historic Church.*

Perhaps the most important, because the most difficult, of all these questions relates to the attitude which the missionary Societies and the forces on the field should take toward the Roman Catholic Church. Face to face with abuses which have grown up through centuries, it is not surprising to find a practically unanimous opinion and unbroken front on the part of the missionary body as to the impossibility of cooperation with the Roman Catholic Church. Even non-missionary writers cannot avoid calling attention to the extent to which the ideals of Christianity have been blurred by the prevailing type of religion. Professor E. A. Ross, in his recent book, after speaking of the Roman Catholic Church in as kindly terms as possible, cannot refrain from expressing his

own sense of shock at the prevailing irreverence, and gives some startling examples.[1] Many missionaries and other evangelical Christians feel themselves bruised in spirit and goaded to what they deem is righteous indignation by such irreverence and by obstructionist and obscurantist movements and tactics on the part of the dominant ecclesiasticism as well as by the ignorance and superstitions which have been allowed to continue largely unabated among the lower classes. These evangelicals feel the summons to a militant type of evangelism which does not shrink from controversy and which perhaps can rouse the people from indifference on the one hand and free them from the over-weening and rigid control of the prevailing priesthood on the other, if only the burning message can find an adequate hearing. These doughty knights errant feel that if only the administrators and members of mission Boards and Societies at the home base could experience the field situations as these really are, the militant type of evangelism would be seen to be inescapable and efficacious. On the other hand. the administrators and others who are choosing the missionaries, who supervise and support their work, and who live in the mere equable amosphere of the home base lands, while deprecating in the extreme the conditions which give pain to the evangelicals in many of these fields, yet feel that a constructive message, delivered in the spirit of unconquerable good will even though in the atmosphere of hostility, will surely in the long run accomplish the greater end. There can be little doubt that this Christian consciousness in the home base lands is increasingly insistent that on the mission fields the workers shall find well-wishers and friends for their work wherever and whenever this can be done without the disavowal of fundamental principles. In a word, it is believed that the time has come for cooperation wherever this may be had. Complete agreement in doctrine or polity should not be required in these lands of Latin America for cooperation, for instance, in spheres of moral and social uplift.

[1] E. A. Ross, "South of Panama." 304.

*b. The Distribution of Fields and Forces.*

A question to be decided mainly at the home base relates to the distribution of the fields and forces among the Societies wherever practicable. The conditions in Latin America demand that Boards should be willing not only to enter new fields, but also to consider withdrawal from districts now overcrowded. Such withdrawal should be in every case simply a transfer of forces to more needy territory, and should not be regarded as in any sense a relinquishment of interest and responsibility with respect to the field as a whole.

*c. Adjustments of Denominational Activities.*

A third question pertains to the delicate adjustments that are called for which will enable the various evangelical Communions at work in Latin America so to relate their activities each to the other that a united front may be maintained on the field, while keeping full faith with the polities and doctrinal standards of the supporting constituencies. No finer thinking is being done, no nobler achievements are coming to pass, in any field than those which relate to such adjustments. A way can be found for all evangelical forces to exhibit their unity with respect to the fundamental tenets and spirit of the evangelical faith and still maintain the right of denominational judgment, conviction and practice. The discovery of these unifying processes will be of surpassing value. Everything done cooperatively, however insignificant in itself, is a step towards the larger end.

*d. The Organization of Cooperative Agencies.*

It would seem to be important that any organizations on the field formed for the prosecution of the work under closer cooperation should correspond to those at the home base and have as their main object the carrying out of policies generally agreed upon. As rapidly as the missionary Societies can get together, provision should be made for conferences or combinations on the field to carry out the ideas suggested.

## 2. COOPERATIVE PLANS FOR EACH LATIN-AMERICAN COUNTRY

### *a. In Argentina.*

A correspondent suggests three distinct opportunities.

(1) *A Union Press and Depository for Literature.*—"It is a pity that we now have five small presses and depositories, each cared for by one or more otherwise overworked workers and none reaching a really high point of efficiency. A really up-to-date union press would have enough patronage from the missions so that its energies would not have to be given to printing catalogues to pay expenses. I believe such a press would greatly relieve several of the organizations now trying to carry on their own presses at great sacrifice and would give for our whole cause a much greater and richer product than we now have.

(2) *A Union School and College.*—"Surely a union (and consequently better grade) school and college work in the Argentine would greatly strengthen our cause. It would hold many of the children of English-speaking families who are now lost to us by the associations of schools they must attend at present. It would give us a better educated constituency from which to get our native and Anglo-Argentine ministry. It would surely attract to us and educate effectively the children of many leading Argentine families who feel greatly the shortcomings of their own educational system.

(3) *Union Evangelical Churches for Student Classes.*—"The educated young men and influential men in Argentina are not ready to respond to the call of sects. They are rather repelled by anything which looks to them like dogmatism. An *Iglesia Evangélica* (Evangelical Church), would have in its freedom from sectarianism an immediate appeal to them. The time is ripe for such an undertaking in Buenos Aires."

### *b. In Brazil.*

For Brazil the following suggestions have been made:

(1) *A Committee of Cooperation.*—The duties of this committee should be defined in regulations adopted

by the denominations operating within the territory. In general, the duties of the committee should relate to the supervision of all union features; the constant study of conditions and needs and the recommendation from time to time to an interdenominational legislative body of definite policy and procedure; and the calling of and preparation for a periodical convention, representative of all agencies working in the district, the object of said convention being the consideration of methods and policies; legislation within defined limits, and the election of all union officers.

(2) *Educational Work.*—The management of a theological seminary and one or more training schools, of a system of secular education covering primary, intermediate, superior and college grades, and of an adequate printing plant and depository of books to furnish for the district Sunday-school and other technical literature, and a Christian magazine. Within the control of this union management should also be a non-sectarian Christian church for students in each large student center, and hospitals and relief work.

(3) *The Division of Territory.*—A division among the agencies now at work and such others as can be induced to cooperate here, with a view to the adequate covering of the whole district without overlapping. This would be made still more effective if a non-denominational name like the Brazilian Christian Church could be used for all churches.

(4) *The Lavras Plan of the East Brazil Mission.*—As indicating the trend toward union in school work, the following plan, submitted by Dr. Gammon, President of the Evangelical Institute at Lavras, and adopted by the East Brazil Mission of the Southern Presbyterian Church, is worthy of consideration:

"Whereas the principles of union and federation are being largely exemplified in many departments of Christian activity, both in the life of the Churches in the homeland and in institutional work on mission fields, and,

"Whereas the maintenance of a number of schools of higher grade necessitates larger expenditure of money

and effort that might be used more efficiently in perfecting the work of a smaller number of institutions,

"The East Brazil Mission, having under its care the Evangelical Institute, located at Lavras, in the State of Minas, would respectfully consult its sister missions interested in similar work, asking a careful consideration of the following questions and a candid expression of opinion in reply thereto:

"(1) Would it not be feasible and advisable to take steps looking to the outlining of a uniform course of study, or of courses guaranteeing a uniform degree of mental equipment, to be adopted by the schools under our care, and looking to some form of federation among them that would prevent the heavy outlay in men and money necessary to maintain the present number of schools undertaking to do work of college grades?

"(2) Would it not be possible, under such a plan, for some of the schools now carrying fuller courses of study to suppress that part of them corresponding approximately to the last two years of the old Gymnasio Nacional course, and send their students who may desire to do further work in the preparatory schools to one or another of those more favorably situated for maintaining advanced classes of study?

"(3) Would it not be possible to apply this same principle to the professional courses that are organized, or in course of organization, in two or three of the schools? Granbery offers courses in dentistry, pharmacy and law; Mackenzie offers a course in civil engineering; and Lavras maintains an agricultural school. Could not these centers, or others, be used for the development of two additional courses—one in medicine and one in pedagogy?

"(4) Would it not be possible, in harmony with this idea of federation, to organize our schools into a Protestant University, under a large Board of Curators, composed of representatives of all the Protestant bodies working in Brazil, having a uniform course of study, or standard of preparation as above indicated, with uniform examinations prepared and judged by a central

committee of capable men, thus insuring a uniform standard of scholarship in all the federated schools?

"(5) Could not the system be made sufficiently flexible to admit other schools to the same privileges and fiscalization, and to permit all schools to add new courses and to enlarge their scope, so making it capable of indefinite cooperation?"

*c. In Central America.*

The need for cooperative effort in Central America is particularly urgent, where there are so many small missions, mostly independent movements, and the territory is so very poorly occupied. One of our correspondents would like to see the Boards now represented in Central America get together with one or more of the most experienced missionaries from each mission to plan some definite scheme of cooperation for the whole of Central America. The scheme of cooperation that is suggested is as follows: (1) That proper and adequate occupation of all large towns and cities and provinces be planned for. (2) That at least one great annual convention be held at the most convenient centers, not only for missionaries, but also for native preachers, teachers and colporteurs. (3) That cooperation be arranged with reference to one great evangelistic campaign all over Central America, and especially at great cities and centers, and to be financed by all Boards and missions interested. (4) That a college or Bible training school for native preachers and other workers, and a school for the training of day-school teachers for the children of evangelicals be established entirely on undenominational lines. (5) That there be cooperation in the circulation of the Holy Scriptures, in all translation work and in publication work.

*d. In Chile.*

In Chile, missionaries of the Methodist and Presbyterian churches have suggested a plan of cooperation in the most important matters. It involves: (1) The organization of a National Evangelical Alliance or

Federation to which can be intrusted certain powers to treat of matters of common Christian interest through a standing committee or council. (2) A plan for the better occupation of the territory. Such a division is feasible if the plan includes provision for readjustment within comparatively short periods of time. (3) An understanding as to the exchange of members of the Churches or missions who enter into the Alliance. (4) An agreement as to the recognition of church discipline. (5) An understanding concerning the transfer of paid workers from one mission to another. These and other matters could be carried into effect by the Council of the Evangelical Alliance. (6) The use of the common name, "Evangelical Churches," a common hymn-book, one common ritual, a common prayer calendar, one theological seminary, common Sunday-school helps to be published on the field, and one depot for evangelical literature. (7) The founding of a great central Christian hospital, designed especially for the Chilean people. This would not exclude other hospitals, such, for instance, as that of the South American Missionary Society in Temuco for the Araucanian Indians. (8) The relating of one Bible Society to the country, or else an understanding between two or more in regard to the sales of the Bible and the covering of the territory by colporteurs. (9) The holding of an inspirational Christian convention to be held once in three or four years under the auspices of the Evangelical Alliance. Practical questions might be discussed at the same time or immediately before or after by chosen leaders. (10) The establishment of three zone Sunday-school associations to cover the territory now occupied by the numerous Sunday schools in existence and yet to be formed. (11) Occasional evangelistic campaigns to be carried on as a union effort, as Providence opens the way. (12) The coordination of the educational work of those missions which adopt the plan.

*e. In Cuba.*

The Presbyterian superintendent in Cuba suggests the following plan of cooperation in that republic: "I would

have executive commissions appointed representative of the various missions which should formulate and recommend, after careful study, working plans for the establishment and maintenance: (1) Of at least three properly distributed high (boarding) schools; (2) of a union press and paper, with sections for special notices of each mission; (3) of a theological seminary, providing for special courses to explain and accentuate denominational beliefs and practices, making attendance upon such courses optional; (4) of evangelistic effort, such as street preaching and other agencies adapted to bring the gospel in contact with the masses, who from indifference or misrepresentation are disinclined to enter our churches. Given the hearty desire in the interest of united effort, increased efficiency and reduced expenditure, I can see no real obstacle to the realization of cooperative work."

The bishop of the Protestant Episcopal Church, in substantial agreement with the preceding, suggests the following: "I would like to see a joint Christian university established in Havana, in which all the evangelical Churches might be interested, and having the power to grant degrees. At this university each Church might have a college, where the young men could live under proper conditions and receive such definite church instruction as could not be given in the university. In connection with the university there should be a secondary school or schools managed on the same principle. I think we might also unite to advantage in a joint theological school, and I hope the Panama Congress will urge such joint action." He also suggests the following practical steps toward cooperation: (1) An understanding that in small towns not more than one Protestant mission shall be established; (2) joint action in translating and publishing literature; (3) joint action in establishing educational institutions; (4) a greater degree of willingness on the part of all to work together; (5) joint action in bringing the importance of the work in Latin America to the attention of the Church at home.

*f. In Mexico.*

A correspondent in Mexico suggests, as practical steps toward cooperation, the following: "A better understanding in reference to the occupation of new territory; more cooperation in the general propaganda; a united educational work; the consolidation of our publishing houses and more frequent councils or conferences of the workers of the different Churches now working in Mexico. There is general agreement that the plans proposed at Cincinnati are feasible not only for Mexico but for Latin America generally. As a step thereto a triennial conference for all evangelical Churches of Latin America has been suggested."

Another correspondent, considering practical steps for cooperation, writes: "I would like to see: (1) Strong educational centers created where young people may receive the best possible training for citizenship, and where a large constituency of capable Christian leaders may be prepared. I would like to see one great union educational plant and one theological school in each country; one or more high, normal or industrial schools in every zone of responsibility, supported by the Church to which the zone has been assigned; a primary school located near every evangelical church or chapel outside of these centers. (2) Practical unity and cooperation in publishing and distributing evangelical literature in the Spanish and Portuguese languages. (3) Denominational names made secondary and all evangelical Churches called 'The Evangelical Church in ———' (Cuba, Mexico, Brazil, etc.) (4) Hospitals multiplied and each field cultivated intensively along all lines of Christian endeavor."

*g. In Peru.*

Correspondents in Peru have outlined in a fine spirit the practical steps for cooperation which they would like to see grow out of the Panama and sectional conferences: (1) The establishment of a union theological seminary at some convenient point for training the native ministry, for Argentina, Bolivia, Chile, Paraguay, Peru and Uruguay, to which the students could be sent

for one or two years to complete their studies, after a standard or evening class course in their home districts. (2) The appointment under the cooperating Societies of a capable evangelist, with a perfect command of the Spanish language, a master of his Bible, and prepared to do his work entirely without denominational bias, to travel throughout the field conducting special evangelistic missions and spiritual life conferences, giving sufficient time to each place to do effective work. (3) The maintenance of a good homiletic review. (4) A distribution of the field between the Bible Societies for colportage work. (5) The formation of a Latin-American Tract and Book Concern, well backed up financially by all denominations. (6) The holding of a Latin-American missionary conference every ten years to discuss the problems of the field.

More definitely, these correspondents in Peru have proposed, as to the occupation of the territory: (1) That the cooperating Societies agree not to plant work in any coast center already occupied by another cooperating Society, apart from the capital, as long as other coast centers of two-thirds of the population remain unoccupied; and likewise in any "sierra" centers so long as any "sierra" centers of two-thirds the population remain unoccupied. (2) That exceptions to this rule be admitted, if from any such centers an appeal be made to another Society, signed by not less than thirty resident believers and inquirers, and accompanied by a solemn undertaking to meet at least the local expenses of the work, *i. e.,* rentals, etc. Exceptions to this rule are admitted by mutual agreement. (3) That for the consideration and friendly arrangement of all questions arising out of this, or any other agreement, a cooperating missions committee be constituted in the capital, composed of representatives of all cooperating Societies.

As to the training of a native ministry, they propose that a union training course by evening classes for native workers who give promise of fitness for the ministry and for Sunday-school teachers, be established under the direction of the cooperating missions; and that as soon as

the number of students warrants the step, each of the Societies assign a competent member, or members, of its staff to conduct a theological course. This could be developed into a national union theological seminary. The governing body of the seminary should include representative natives. The Cooperating Missions Committee might be the finance board at the beginning. They find also a very urgent need for some kind of practical scheme for colportage. Peru offers an extensive and fruitful field for evangelical work in this direction. They recommend also that the evangelical bodies at work in Peru be known as the Evangelical Church of Peru, with the special name of the denomination following this common designation within brackets if desired. They recommend also agreement as to the amount of salaries of native workers, and that a member of a given Church be not received as a member of another mission at least until the pastor of the body from which he is retiring be consulted.

If these intelligent and comprehensive plans for cooperation are carried out, Peru will furnish an outstanding example to all Latin-American republics of the possibilities of united work.

*h. In Porto Rico.*

One of our correspondents in Porto Rico, summing up the general opinion of the workers, says the most important cooperative measures would fall under three general divisions: direct evangelizing agencies, educational work and publications. Fundamental principles of cooperation underlying all activities would effect the desired results in each one of these departments mentioned. There should be, first of all, a definite policy outlined and adhered to in the Boards' offices. This would be understood and subscribed to by all men sent out by them. Each Board either of itself or through the local organization should appoint a representative who would be a member of an executive commission on cooperation on the field. Special cooperation committees for the three departments mentioned above should meet every three

months at least. In the case of evangelistic work, there should be an evangelistic committee composed of members of all Churches. The practical results of cooperation which are desired are: (1) more and better literature in Spanish; (2) better means of distribution; (3) the training of the ministry in the native language, and (4) combined Sunday-school publications.

The following steps are proposed to secure this wider cooperation: (1) A representative commission to prepare books or translations and tracts which treat of practical problems and questions, and to manage a central depository for all evangelical literature in Spanish. (2) Better cooperation and preparation of Sunday-school lesson helps and teachers' manuals. (3) Cooperation in establishing centers of evangelical education and theological training in the Spanish language.

A constitution has been proposed for the federation of the evangelical Churches in Porto Rico, the essential elements of which are as follows: Its object shall be to manifest the unity of evangelical Churches, to cultivate the spirit of fraternity and fellowship, and to seek the cooperation of all evangelical Churches in the island in all that is related to the evangelization of the island, as well as to the civic, social and moral progress of the people. Its members shall consist of evangelical Churches that accept the doctrine of the Holy Trinity, and that by organization of their representative bodies seek admission to the federation. It provides that any Church may withdraw at any time when action to this effect is taken by the representative body. Any Church may be eliminated from the federation when a just cause exists for such action, but only by a two-thirds vote. It provides for a Federation Council which will represent the federated Churches, this Council to be composed of three delegates from each denomination and one delegate more for every two hundred members. The Council shall meet regularly every two years. The Council shall have the following permanent committees: an Executive Committee to attend to all business during the interval between the

sessions of the Council; a Committee on Christian Literature and Tracts; a Committee on Temperance; a Committee on Sunday Observance.

The possible inclusiveness of the union movement is indicated by the suggestions made by one correspondent: (1) Union papers to include all evangelical Churches in their clientele and management; (2) union theological seminaries to include all denominations of evangelical Churches; (3) central depositories for books and united efforts in translation and publication; (4) union efforts in training missionaries (women) on the field for the field; (5) the general name, Evangelical Church of (the name of the country), with the denominational name in parentheses, as in Mexico.

### 3. THE DESIRABLE OUTCOME OF THE CONGRESS

An answer to the question, "What would you like to see as the result of the Panama Congress?" was thus given by one correspondent: "I would like to see cooperation which would do away with sectional denominational lines—a cooperation that would teach these people a strong and firm faith in the essential things of Christianity and in the Bible as the only rule of faith and practice. I would like to see a general scheme for salaries adopted by all the missionary agencies working in Latin America, leading up to self-support within a short period, say, ten or fifteen years. I believe that a great mistake is being made in the missionary work in Latin America in not making the churches responsible for the native workers' salaries from the beginning. I would like, therefore, to see united efforts made for the independence of the native churches as soon as possible from all financial aid from the mission Boards.

"I would like to see a strong evangelical school where such young candidates for the ministry might, without receiving aid from any denomination, work for their education and learn how to maintain themselves without depending on anyone else, and at the same time become acquainted with their helpmates who will go out with

them as fully prepared intellectually and spiritually as the preachers themselves. As long as the seminary is set upon a hill in Tierra del Fuego for the education of young men to carry the gospel news to Latin America, and a Christian girls' school is on Mt. Popocatepetl for the training of young women in Christian life, we shall have our young women married to non-Christian business men, and our trained young ministers married to untrained and ofttimes unchristian wives. It is therefore necessary to have a coeducational school, and that school to be made strong so that both men and women may stand with their feet firmly upon the solid rock of earth's truth, their heads lifted above the clouds of earth, and their faces radiant with the sunshine of God's presence. We can thus and only thus have efficient ministers and progressive evangelical work. In this coeducational school the English language might well be mastered in order that Christian workers may have easy access to the literature that is inexpensive, extensive, and exceedingly valuable to a greater degree than in other languages, especially for modern, progressive ideas.

"I would like to see cooperation in the matter of translating from the English, or from whatever language may be necessary, of the very best literature into Spanish, this literature to be sold at a reasonable price."

## CHAPTER XIV

## PRAYER AS A UNIFYING FORCE

### 1. THE IMPORTANCE OF EMPHASIZING THE ELEMENT OF PRAYER IN COOPERATION

It is peculiarly important that prayer should be emphasized by the Commission that discusses cooperation and unity, for it is in the spiritual realm that men most easily agree. We do not, for example, hesitate to sing "Lead, Kindly Light," in evangelical churches, although we know it is the cry of a soul that found rest in the Roman Catholic Church, nor do we criticize evangelical denominations because they include in their hymn-books words written by John Greenleaf Whittier, a Quaker who was sympathetic towards the Unitarian Church. In the same way a great catastrophe unites men in prayer. A common need drives them to a common throne. This is being significantly illustrated in the universal calls for prayer that have been issued by the nations engaged in the present titanic war. It was emphasized at the time of the election of a president of the Chinese Republic when the Christian world was called to prayer by the Confucian provisional president of China. A sudden call for sympathetic service will draw men into unified action. America's desire to serve the starving populations of Europe finds Jews and Christians and men of Eastern faiths working side by side in the gathering and in the distribution of funds. There are numerous particular reasons why there should be a united call to prayer in connection with the Panama Congress:

2. REASONS FOR URGING UNITED PRAYER

*a. Its Effectiveness as an Agency.*

We should join in united prayer because we claim it to be the most effective agency we know for accomplishing the purpose which we have in mind. The history of religion and its testimony to the power and influence of prayer are so eloquent that, even though involving a mystery, prayer cannot be disregarded as a possible factor in the working out of God's plans. It would be a tragedy if after all the plans had been laid for the welfare of the Latin America work and the machinery had been efficiently set up, we should find ourselves lacking the one factor essential to their success. Prayer is such a mighty force that we urge all interested in Latin America to manifest their unity in a common and earnest prayer life. For has not the Spirit said, "Ask of me and I will give thee the nations for thine inheritance."

*b. The Delicacy of the Contemplated Task.*

We should join in united prayer becaus eof the exceeding delicacy of the task. It would be hard to conceive of an enterprise more sensitive or one fraught with greater difficulties than that which is involved in this Congress. The problems in Latin America are of a most delicate kind. (1) We must remember that a form of the Christian religion has been the nominal religion of Latin America from its earliest recorded history. The people have been under its sway, and have felt its power. At times this influence has been exerted for good, at times for evil. The result in some cases has been fanaticism, in others, spiritual atrophy; often it has led to agnosticism, running sometimes to atheism. Christian work is therefore under the calcium light of observation and criticism. (2) Latin America is peopled by a proud race. The Latin Americans have much to warrant this self-esteem, and it would seem from present-day history that they are moving on towards larger achievement and greater leadership than ever before. The slightest tendency on the part of Christian workers from other lands to patronize or look down upon Latin-American civ-

ilization would be rightly resented. (3) The missionary force has had to work in an environment which was constantly suggesting the need of a more vital interpretation of religion. It has been a question for many years whether the Latin-American republics themselves, in the exercise of their newly acquired liberties, would be satisfied with state Churches governed from a distant center. Some of the republics have answered this question by legislation hostile to a state Church. The spirit of liberty and freedom which is rapidly permeating South American life, naturally pauses before an ecclesiastical control which is in a sense monarchical. It would be easy for this Congress to fall into the attitude of hostility to an ecclesiastical system. This would wreck the enterprise. (4) There are large numbers of people who would not hesitate to criticize the missionary Boards severely if they felt that they were in any way abandoning the foundations of their faith in order to work cooperatively with other denominations. We should not be so eager for unity that we are ready to give up everything worth standing for. (5) We must not forget that even among the missionary Societies themselves there are sensitive points and differences of view as to both organization and work. With all these delicate adjustments and danger points there must be great reliance on the power of prayer and all that true prayer involves. Everyone involved in this Congress should take time for quiet retirement and careful thought and communion with God.

*c. Its Apparent Insurmountableness.*

We should join in united prayer because of the apparent insurmountableness of the task. When we think of the desired goal we might well draw back questioning how we can be sufficient for the task which is before us. It towers in our way like a great mountain with inaccessible peaks. We dare not shrink back, but like Caleb of old, we can only cry unto God: "Give us this mountain." Though we see not how the conquest can be accomplished, we must feel that even the least of those

engaged in this task is chosen of God as an instrument through which He will work. It is just because we are facing a great difficulty that we must throw ourselves on God, keeping ourselves such open channels for His Spirit that He and not we shall accomplish the task.

*d. The Clarified Atmosphere Created by Prayer.*

We should join in united prayer because of the atmosphere which prayer creates. As we enter upon this work we come upon difficulties of many kinds, perplexities practical and personal, and problems intricate and complex. Unfortunately, we can work only with the equipment which we have, and all men are not free from temper, suspicion and sensitiveness to slight and hurt. Men also have longer or shorter vision, greater or less capacities, higher or lower ideals, and a thousand other subtle diversities which must be taken into account. Prayer not only accomplishes purposes, but it creates an atmosphere. Without prayer we walk as men through murky and miasmatic swamps. Walking with God we pass on out of the valleys and shadows to clearer summits where we see things truly, because, like the disciples at the Transfiguration, we see no man save Jesus only. It is the part of the workers of this Conference to create this atmosphere by uniting in intercessory prayer.

*e. Its Reflex Value.*

We should join in united prayer because of its reflex action on those who are engaged in the task. Prayer is powerful, but prayer is transforming as well. We are steadied by communion with God. Our patience is lengthened. We are able, though we do not see the end, to go forward in the assurance of faith with a strength that has resulted from conversations with our Father. For this reason, therefore, we should pray.

It would seem proper that we should not only recognize the great need of prayer in this matter of unity, but that definite suggestions should be made which would not only fit us for the task which is immediately before us,

but which would also become a permanent part of the missionary procedure. We would therefore suggest that a permanent day for united prayer for Latin America be selected and a program suggested by which similar observance should be held every year throughout the whole of Latin America, looking towards the safeguarding of the work and the bringing about of unity and cooperation. The churches of North America and of Europe should be asked to join in this intercession. This day and program could be arranged either by a permanent committee or by a special committee.

## CHAPTER XV

## REVIEW AND FINDINGS

Reviewing now the road that has been travelled, the deepest impression is that of the common desire for unity which inspired the calling of this Congress. This desire more than any achievement of cooperation is ground for devout thanksgiving to Almighty God. The Church universal is beginning to feel the drawing of Christ's last prayer. It is expressing its life through many separate organizations, but it feels the pull of the divine love and lifts all its diverse forms of thought and service on the common tide of that great prayer, whose refrain is "That they all may be one." We hope for many good results from this Congress and from the Conferences that follow, but for even more from the uplifting of aspiration and hope that inspired them.

Only less important than the fact of this Congress is the opportune time at which it meets. Latin America in all its republics is ready for a great forward movement. Fifteen years ago Cuba and Porto Rico shook off the ties that had bound them to Spain and became, one an independent republic, the other a part of the United States. Their new life has made them peculiarly responsive to our approach. Now that Mexico seems to be reaching more settled conditions, a united Church would have an unusual opportunity to impress herself on that republic.

Central and South America are feeling the impulse of new commercial activity through the opening of the

Panama Canal, and through a larger recognition of their own natural resources. Throughout those republics there is a quickening of thought and activity and a forward look, as they that wait for the morning.

If we have a message that is worth the speaking, now is the time to proclaim it. And if to people accustomed to a united Church we can show a faith which through all its diversity has attained the higher unity of love, yet still maintaining liberty of thought, we shall speak to sympathetic ears and shall find the way to open minds and hearts.

### I. THE OCCUPANCY OF THE FIELD AND DELIMITATION OF TERRITORY

There is found a general disposition throughout the mission field to accept those principles of comity which happily have now become the heritage of a large part of the Christian Church. There is little evidence of desire on the part of any Communion to make gains in any field out of the weakness or inefficiency of another. Both at home and abroad there is less of a purpose to serve merely denominational ends. The way is thus clear for a more statesmanlike view of missionary responsibility; for the considering of the entire field in the supreme interest of the Kingdom of Christ. This has already led in some areas to an allotment of primary responsibility for the missionary occupation of particular districts and in other areas to readjustments where districts are already occupied by two or more missionary agencies. The result has been a marked increment of economy of effort and energy in the matter of bringing the whole available evangelizing force to bear on the whole population to be reached.

Cooperative advance in winning the world for Christ must be along positive rather than negative lines. Allotments of responsibility are inclusive rather than exclusive. In our age of freedom no wall can be built, or ought to be built, for the purpose of shutting any body out of any field of usefulness where duty calls. At the same time no portion of the human race should be

left outside of the field of explicit responsibility on the part of someone. Cooperative arrangements recommended by this Congress are not for the purpose of limiting activities but on the contrary for the purpose of increasing and intensifying activities. The aim is not restrictive, but altogether and only constructive.

In the occupation of new territory delimitation is easily accomplished. This has been achieved in the Philippines and Porto Rico, and to some degree, in Mexico. Since much of the missionary advance in Central and South America is yet in the future, this Commission earnestly commends to Boards and to the mission field this application of one of the highest principles of interdenominational relations. Those on the field, having close and full view of the waste and harm of missionary competition, should foster and promote this ideal in every possible way. It is for the home base, by conference and planning, to make it effective.

### 2. THE PRODUCTION OF LITERATURE

Our correspondents give general assent to the proposition that the use of literature in the mission field is a prime subject for conference and action. It is generally agreed that the literature is inadequate, that much of it is unsuitable and unappealing; and that the ways for getting it to the people are wasteful and ineffective. Further, it is not believed that the remedy is to be found in denominational activity. The essential missionary literature is that in which all Communions can unite. So far as Societies regard it important that converts should be established in the tenets of a particular form of faith, it will of course be necessary for such Societies to publish and further their own particular messages. It is worth considering, however, whether this should not be but a small proportion of the literature for which mission fields call. The bulk of it should proclaim and illustrate the great fundamentals of that common faith in which all the evangelical Churches unite. For such literature there should be preparation by men jointly chosen by cooperating Boards, and distribution should be secured by some common comprehensive plan.

### 3. EDUCATION

There is much unanimity of opinion that there should be a closer coordination of all educational plans. Especially in the higher schools and colleges, efficiency demands more cooperation than has yet been secured. The expense of installing and maintaining collegiate instruction is usually beyond the power of a particular Society. Since such education is wholly undenominational there would seem to be little reason why the mission forces should not unite in supporting and directing the institutions for higher learning.

At the apex of the Christian educational scheme stands the theological seminary. A large majority of the answers to the questionnaire advocate union in this respect. There is a lamentable scarcity of students for the ministry and the possibility of training them in a well-equipped seminary, at some central point, is alluring. Even were the Boards compelled to defray the expenses of student travel to a somewhat distant point, it would probably be an economy. The dream of two or three splendidly equipped universities with their coordinated graduate schools is one which should be turned into realization. Many advocate also the employment of a superintendent of education in each country in sympathetic collaboration with other existing educational agencies, serving unitedly all of the missions of that area, especially by coordinating courses and by building the systems into a cooperative whole of high educational and moral efficiency.

### 4. UNION EVANGELISTIC WORK AND MORAL CAMPAIGNS

A fruitful field awaits a cooperative effort in evangelism. This could be done: (1) by an annual evangelistic campaign in each of the several fields, and (2) by union meetings for the college students and by lectures in the state universities, arranged possibly through the Young Men's Christian Association. It is also important that a distinct effort should be made to reach the young people of the educated classes, and that some provision be made, especially in great centers, for shep-

herding these students and relating them to the churches. They hesitate to join the mission churches as now constituted and they ought not to be permitted to drift.

### 5. THE EVANGELICAL CHURCH

It seems imperative to many of us that notwithstanding the enormous difficulties, an effort should be made to face the possibility of bringing together just as far as practicable the divided sections of Christ's Church in South America. Could this be accomplished it would immediately settle many questions that are now frictional, such as a uniform salary for native workers, a common discipline, and the orderly transfer of communicants from one Church to another.

While it may not be possible to accomplish this end for years, the vision of *one* united evangelical Church, strong in faith, efficient in organization, under the leadership of a competent native-born ministry, should ever be before us. The different denominations might well count as the measure of their highest success their final identification with such a unified Church.

### 6. CONFERENCES AND CONVENTIONS

Usually the first steps toward any form of cooperation are marked by the coming together of workers for conference. At home and abroad the policy of aloofness is a policy of division and alienation. The Home Missions Council of North America has proved in a conspicuous way the value of conferences in the assembling of missionary leaders in certain western states with secretaries of the various denominations to map out territory, to learn conditions and to formulate plans for preventing overlapping and overlooking. The kindlier feeling, the better knowledge, and the cooperative purpose thus secured, will be evoked on any mission field by similiar procedure. Such conferences should be statedly held in Latin America, be officially representative, and provide programs covering all the interests of the mission field. It need scarcely be added that they should be occasions for deepening the spiritual life, for

Bible study and for united intercession. Pentocost was not chiefly an occasion for deliberation. It was a time for heart searching and for the Spirit's outpouring.

### 7. COOPERATION WITH OTHER RELIGIOUS FORCES IN THE FIELD

There are many individuals now in the Roman Catholic Church, or in a hereditary way affiliated with it, who believe that there is a valuable message for Latin America which can come through the evangelical Church, and that there will be found cooperation on the part of many who, though still holding the faith in which they have been trained, count it not fully adequate to the awakening life and pressing needs of Latin America, and who are prepared, therefore, to give this new message a hearty welcome. They believe that especially in matters of civic reform and of social betterment there is large opportunity for a union of all who have supremely at heart the good of the nation.

With respect to these two views, it need only be said that the moral and religious conditions and needs of Latin America are too overwhelming for us to hesitate to cooperate with those who are working for the evangelization of Latin America or to fail to go any fraction of the mile with them. And it would seem wise that, in the prosecution of constructive and definite plans, workers should not be diverted to attacks upon and controversy with other forms of faith.

### 8. COOPERATION WITH GOVERNMENTAL AND OTHER AGENCIES

As to cooperation with agencies of government or with other forces of social and moral reform, the inquiries made show an encouraging chance to cooperate with these forces in some phases of our great program. The Young Men's Christian Association agencies which are measurably free from any suspicion of sectarian propaganda have special opportunities in schools and colleges and social centers for the inculcation of essential

gospel truth and for the advancement of its practical application.

### 9. THE FINDINGS

Finally, the Commission suggests the following movements and methods of cooperation, these to be put into effect wherever practicable:

*a. Division of Territory.*

It is clearly an opportune time for mission Boards to consider the division of territory in new fields and its adjustments in old fields. It is hoped that the British and American Bible Societies may divide Latin America between them and arrange for the interchange of their publications at cost price.

*b. Cooperation in Literature.*

Central publishing plants, a general editorial board, central depositories for literature, and union church papers, in accordance with the recommendations of the Commission on Literature seem advisable.

*c. A Publicity Bureau.*

The Boards which have interests in Latin America would do well to organize a publicity bureau for keeping the claims of Latin America before the Christian world.

*d. A Joint Educational Survey.*

A survey is needed of the educational conditions of each field, to determine the number and grade of institutions, denominationally and interdenominationally needed in each; coordinated courses of study, jointly supported colleges and theological seminaries for contiguous districts, as suggested by the Commission on Education.

*e. Annual Inter-Mission Conferences.*

Annual conferences should be organized in mission districts with officially appointed delegates and with programs covering cooperation and other questions. The deputations attending the sectional conferences following the Panama Congress, to take steps to inaugurate these.

*f. The Formation of Rules of Comity.*

The study of already approved and accepted rules of comity under which some Boards are working in countries at home and abroad, with reference to such matters as salaries, exchange of members, and discipline, and the adoption of similar policies by the missionary Societies operating in Latin America seems advisable.

*g. Cooperative Evangelism.*

Missions and cooperative evangelistic movements should be held annually or at longer intervals in the respective missionary districts of Latin America, the mission agencies and Churches in the various republics assisting each other in the conduct of these movements.

*h. Campaigns Among the Educated Classes.*

A direct attempt to bring the knowledge of the gospel to students in Latin-American colleges and universities, by student leaders especially appointed by mission Boards, always working in harmony with the existing agencies, should be regularly made.

*i. Fraternal Relations.*

The cultivation of the spirit of brotherhood and the maintenance of fraternal relations with those of any form of Christian faith who are striving for the uplift of the people, even in the face of the peculiar conditions which missionaries find in Latin America, is commendable.

*j. The Training of Candidates in Cooperation.*

All candidates should in the future be prepared for the mission field by a systematic course in the principles and practices of cooperating apencies to organize and execute their work in the spirit of these principles.

# APPENDIX A

## THE CORRESPONDENTS OF THE COMMISSION

### ARGENTINA

The Rev. Charles W. Drees, D.D. (Methodist Episcopal Church), Buenos Aires.
The Rev. Robert F. Elder (Evangelical Union of South America), Tres Arroyos.
The Rev. J. W. Fleming, D.D. (Pastor Scotch Presbyterian Church), Buenos Aires.
The Rev. Robert M. Logan (Southern Baptist Convention), Buenos Aires.
The Rev. Homer C. Stuntz, D.D. (Bishop for South America, Methodist Episcopal Church), Buenos Aires.
The Rev. W. C. K. Torre (The British and Foreign Bible Society), Buenos Aires.

### BOLIVIA

The Rev. A. G. Baker (Canadian Baptist), La Paz.

### BRAZIL

Mr. Myron A. Clark (Young Men's Christian Association), temporarily in Coimbra, Portugal.
The Rev. J. H. Haldane (Evangelical Union of South America), Recife.
The Rev. Robert F. Lenington (Presbyterian Church in the U. S. A.), Curityba.
The Rev. Eduardo C. Pereira (Pastor Egreja Presbyteriana Independente), São Paulo.
The Rev. W. A. Waddell, Ph.D., LL.D. (President Mackenzie College), São Paulo.
Mr. John H. Warner (Young Men's Christian Association), Recife.

### CHILE

The Rev. W. E. Browning, Ph.D., D.D. (Principal Instituto Inglés; Presbyterian Church in the U. S. A.), Santiago.

Mr George E Schilling (Methodist Episcopal Church), Santiago.
Mr. A. R. Stark (British and Foreign Bible Society), Valparaiso.
The Rev. W. H. Teeter (Methodist Episcopal Church), Santiago.
Mr. A. E. Turner (Young Men's Christian Association), Valparaiso.

CUBA

Mr. J. E. Hubbard (Young Men's Christian Association), Havana.
The Rt. Rev. Hiram Hulse, D.D. (Bishop of Cuba, Protestant Episcopal Church in the U. S. A.), Havana.
The Rev. J. Milton Greene, D.D (Presbyterian Church in the U. S. A.), Havana.
The Rev. Juan McCarthy (American Baptist Home Mission Society), Manzanillo.
Mr. R. C. Raup (Presbyterian Church in the U. S. A.), Havana.
One unknown contributor.

GUATEMALA

The Rev. James Hayter (American Bible Society), Guatemala City.
Dr. Carlos F. Secord (Independent Baptist Missionary), Chichicastenango.

COLOMBIA

The Rev. Thomas H. Candor (Presbyterian Church in the U. S. A.), Bogota.

MEXICO

Professor Robert A. Brown (Presbyterian Church in the U. S. A.), Saltillo.
The Rev. John W. Butler, D.D. (Methodist Episcopal Church), Mexico City.
Sr. Vicente Mendoza (Methodist Episcopal Church), temporarily in Fillmore, Calif.
The Rev. J. A. Phillips (Methodist Episcopal Church, South), San Antonio, Texas.
Miss Lelia Roberts (Principal Colegio Normal, Methodist Episcopal Church, South), Saltillo.
The Rev. William A. Ross (Presbyterian Church in the U. S. A.), Matamoras.
The Rev. R. Solomon Tice (American Friends' Board of Foreign Missions), Victoria.
Mr. W. E. Vanderbilt (Presbyterian Church in the U. S. A.), Mexico City.
The Rev. William Wallace, D.D. (Presbyterian Church in the U. S. A.), Coyoacan.
Miss Jennie Wheeler (Presbyterian Church in the U. S. A.), Saltillo.
The Rev. Alfred C. Wright (American Board of Commissioners for Foreign Missions), Chihuahua.

PERU

The Rev. P. Hayes Archerd (Methodist Episcopal Church), Callao.
Dr. Robert M. Fenn (Evangelical Union of South America), Cuzco.
The Rev. W. H. Rainey (British and Foreign Bible Society), Callao.

PORTO RICO

The Rev. A. G. Axtell (American Missionary Association), Santurce.
Miss Wood, Bayamon.
The Rt. Rev. Charles B. Colmore, D.D. (Bishop of Porto Rico, Protestant Episcopal Church in the U. S. A.), San Juan.
The Rev. Philo W. Drury (United Brethren in Christ), Santurce.
The Rev. J. W. Harris (Presbyterian Church in the U. S. A.), San Germán.
The Rev. J. A. McAllister (President Theological Training School), Mayaguez.
The Rev. Edward A. Odell (Presbyterian Church in the U. S. A.), Mayaguez.

SALVADOR

The Rev. William Keech (American Baptist Home Mission Society), San Salvador.

OTHERS

The Rt. Rev. William Cabell Brown, D.D. (Bishop Coadjutor of Virginia, Protestant Episcopal Church in the U. S. A.), Richmond, Virginia.
The Rev. J. L. Bruce (formerly missionary in Brazil), New York City.
The Rev. Benjamin M. Gemmill, Ph.D. (Pastor Presbyterian Church), Ivyland, Pa.
The Rev. H. S. Harris (Pastor North Presbyterian Church), Elmira, New York.
The Rev. George C. Lenington (Pastor Brighton Heights Reformed Church), New York City.
Mr. J. E. McAfee (Secretary Board of Home Missions, Presbyterian Church in the U. S. A.), New York City.
The Rev. Ward Platt, D.D. (Board of Home Missions and Church Extension, Methodist Episcopal Church), Philadelphia, Pa.
Professor Eugene E. Vann (formerly missionary in Brazil), Leland Stanford University, Calif.
The Rev. G. B. Winton, D.D. (Board of Missions, Methodist Episcopal Church, South), Nashville, Tenn.

# APPENDIX B

## QUESTIONS SENT TO CORRESPONDENTS

1. Are there any announced principles of comity between the different missionary organizations in your field?
   (1) As to the occupation of territory: Has there been any distribution of territory among missionary organizations looking to the adequate occupation of the whole field?
   (2) In the matter of the publication and distribution of literature, has there been anything done toward:
      *a.* Publishing general lists of available literature?
      *b.* Establishing some central depository for literature?
      *c.* Cooperating in the matter of translations?
      *d.* Aiding in meeting the initial expense of publication of necessary books?
      *e.* Promoting the union of missionary publications or presses wherever advisable?
   (3) As to educational work: Are there any plans looking to a union in
      *a.* Academic and industrial education?
      *b.* Theological education? There are many union theological institutions in Asia. Might such cooperation be even more practicable and desirable in Latin America?
      *c.* Religious education, particularly in the Sunday school?
   (4) Is there an understood attitude toward dismissed agents?
   (5) Is there a general agreement in regard to church discipline?
   (6) Is there a general agreement as to the scale of salaries desirable for missionaries and teachers?

(7) Is there any plan for the exchange of church membership?

2. So far as any of these cooperative plans have been tried out, will you indicate:

(1) The success that has attended them.

(2) Any failures—and if so, the reasons.

3. What agencies seem to have the greatest difficulty in cooperation, and why?

4. How far do you think the plans suggested for Mexico by the Cincinnati Conference would be feasible or desirable for your field? Generally speaking, where is the need of cooperation most deeply felt—among the foreign or the native workers?

5. Will you outline a feasible plan for cooperation in the most important things in your field?

6. What interdenominational conventions, conferences or councils have been held in your field? Are these simply of an inspirational character, or do they study the practical problems of cooperation, and are they constructive in recommending definite action in missions and Churches? How are delegates to such conventions selected? Have you any suggestions as to the improvement or enlargement of these valuable agencies?

7. In what respects can we expect cooperation with the Roman Catholic Church?

8. What profitable cooperation can we develop with governmental agencies, schools, city play-grounds, charity and other moral and social agencies in your field? What has been done so far?

9. What practical steps for cooperation would you like to see in Latin America as a result of the Panama Congress and Sectional Conferences?

# APPENDIX C

## CONSTITUTION OF THE EVANGELICAL UNION OF PUERTO RICO

ARTICLE I. Name. The name of this organization shall be "The Evangelical Union of Puerto Rico."

ARTICLE II. Object. The object of the Evangelical Union of Puerto Rico shall be to promote cooperation among the various evangelical denominations represented in Puerto Rico in every form of Christian activity, and wherever desirable and possible, to promote organic union.

ARTICLE III. Membership. The Union shall be composed of the evangelical denominations embraced in the "Federation of the Evangelical Churches in Puerto Rico" and such other bodies as adhere to the Scriptures as the Word of God, to the scriptural doctine of the Trinity, manifest the spirit of Christ, and seek to apply His principles to their lives and to society, so far as these bodies may desire to enter the membership of the Union, and the Central Conference Committee, by a two-thirds vote, receives them.

ARTICLE IV. Officers and Committees. 1. The administration of the Union shall be in charge of a Central Conference Committee, representing the various denominations of the Union.

2. The Central Conference Committee shall consist of one member for each constituent denomination and one additional member for each 700 members in full communion or major fraction thereof, who shall be appointed by their respective denominations.

3. The Central Conference Committee shall elect the following officers: President, vice-president, and secretary and treasurer, who shall perform the duties corresponding to their positions and who shall be considered the officers of the Union.

4. The Central Conference Committee shall appoint sub-committees composed in part of its members and of such other persons as the Central Conference Committee may appoint. Among

these sub-committees there shall be the following: Committee on Christian Education, Committee on Christian Literature, Committee on Evangelism, and Committee on Social Reform. These committees shall present written reports annually, reviewing the work of the past year and presenting recommendations for the new year.

Article V. Meetings. The Central Conference Committee shall meet the first week of December of each year, at such time and place as it shall determine, or on call of the Secretary on advice and consent of the President and two other members.

Article VI. Dues. The administration expenses of the Union shall be met by an annual assessment of two dollars for each unit of representation in the Central Conference Committee.

Article VII. This Constitution may be amended at any annual meeting of the Central Conference Committee by a two-thirds vote of the constituent members.

# APPENDIX D

## CONFERENCE OF MISSIONARIES AND MISSIONARY BOARDS WORKING IN MEXICO, CINCINNATI, OHIO, JUNE 30-JULY 1, 1914

In view of the fact that almost all the missionaries at work in Mexico were present in the United States and that they and the Boards which they represented felt the urgent need of common counsel that the work might be reorganized in the best possible way after the disturbances of the last two years, a Conference on Missions in Mexico was called by the standing Committee on Cooperation in Latin America. The Conference convened in the rooms of the Methodist Book Concern, Cincinnati, on June 30th, 1914, at 10 A. M. The following Boards were represented: American Baptist Foreign Mission Society, American Bible Society, American Board of Commissioners for Foreign Missions, Christian Woman's Board of Missions, American Friends' Board of Foreign Missions, Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, Board of Foreign Missions of the Methodist Episcopal Church, Board of Missions of the Methodist Episcopal Church, South, Board of Foreign Missions of the Presbyterian Church in the United States of America, Executive Committee of Foreign Missions of the Presbyterian Church in the United States, International Committee of Young Men's Christian Associations.

The Conference lasted two days and in the spirit of prayer, in the spirit of unity, and in the spirit of hope and courage which prevailed, it was felt by all those present to have been one of the most notable gatherings they had ever attended, and as they have looked back over it since, it seems to them that it marked the beginning of a new era of true missionary cooperation and efficiency of administration.

Maps and tabular statements had been prepared furnishing each delegate with information regarding all the work which the missions were doing in Mexico. After a full preliminary

discussion, the five following committees were constituted, each made up of representatives of all the missionary agencies composing the Conference, and every member of the Conference being assigned to work on one or more of these commitees: (1) Press and Publications; (2) Theological, Educational and Training Schools; (3) General Committee on Education; (4) Territorial Occupation; (5) General Committee on Mexico to consider all questions not included in the above four. These Committees, meeting separately, studied thoroughly the subjects assigned to them; then the whole Conference reconvened and the various reports were taken up one by one, fully discussed and amended, and then adopted as follows:

*Committee on Press and Publications.*

Present conditions in Mexico make opportune a readjustment of the work producing an evangelical literature in the Spanish language. Every indication points to a greatly increased demand for such literature in the immediate future. The newly and deeply aroused minds of the people of that country will insist upon something to feed on. The pabulum which is supplied them, the reading matter which is disseminated through the country, will have much to do with the future welfare of that Republic. Here is a wide-open door for the gospel.

In the past our activities in producing Christian literature, conducted as they have been largely along independent lines, have been attended by much duplication of effort and consequent waste of resources. This is not necessary. In perhaps no other department of our work is cooperation so easy as in this.

The production of literature involves two branches of labor, the editorial and the manufacturing. The literature itself also naturally falls into two classes, books and periodicals, the permanent and the temporary—including tracts and leaflets with the periodicals. In no department of this work is cooperation impossible. In some, as for example in manufacturing, it may perhaps be accounted difficult. Yet we believe that the difficulties involved even in the community ownership and direction of publishing plants are by no means insurmountable. Certainly there should be no serious obstacle in the department of editing. Our denominational beliefs are sufficiently near to identity with each other and the taste of Mexican readers so indifferent to the distinctions which may still persist among us, that authorship and supervision by those of one Church for readers of another offer no obstacles that need give us pause.

In view of these considerations your Committee on Literature and the Press offer for your approval the following recommendations:

(1) That a joint depository and selling agency be established at Mexico City.

(2) That all the present church papers be united into one.

(3) That an illustrated young people's paper be established.

(4) That a joint publishing plant be established in Mexico City on the basis of a proportionate sharing of expenses by the denominations. This enterprise we should expect to be under the direction and control of a joint board, the members to be named by the cooperating Churches.

2. *Committee on General Education.*

This Committee recommends:

(1) That domestic and manual arts be taught in all schools, as far as practicable.

(2) That an elementary school be carried on, as far as possible, wherever there is an organized congregation, and in the larger places that there be added the fifth and sixth grades, so that pupils may be prepared for admission into the higher institutions.

(3) That there be high schools established, at least one for boys and one for girls, within each mission territory. The course of study in these schools should include vocational training.

(4) That the various missions working in Mexico appoint a Committee on Education, the committee to be composed of one person representing each mission, to be appointed as the mission shall determine. It shall be the duty of this committee to study the question of education and make suggestions for the curriculum, conduct and correlation of our schools.

(5) The consolidation of the higher grades of the primary schools in such places as are occupied by two or more denominations.

(6) That a union college for men and women be established at some central place, and that in connection with this college there be established normal, industrial and kindergarten training schools.

(7) The Committee also recommends the consolidation of normal schools where two or more exist in one center, and that where only one normal school exists, the question of its continuance or discontinuance be left to the discretion of the denomination concerned.

(8) The Committee recommends the appointment of a Committee on Ways and Means for the founding of the college and affiliated schools, this committee to be composed of two members representing each denomination, to be appointed as each Board or denomination may determine.

(9) The Committee recommends the appointment, either by the Committee on Ways and Means or by the Boards, of a financial agent for the union college and affiliated schools.

3. *Committee on Theological Education.*

Your Committee found that the way had been prepared for a unanimous report in favor of the establishment of a union theological school and of its feasibility in the immediate future;

not only has it been recommended by the Committee on Cooperation representing the principal Boards working in Mexico, but it represents a wide-spread and growing sentiment among missionaries and native workers in that land. The practicability of such an institution has been amply demonstrated in other mission fields. In view of the difficulty involved in properly financing and staffing a second theological school with any available resources, the Committee suggests that the consideration of this project be deferred to a later period.

The Committee is therefore glad to report that the following recommendations have been drawn up with absolute unanimity and represent the desires of missionaries working in connection with the following Churches: Methodist Episcopal; Methodist Episcopal, South; Northern Baptist Convention; Presbyterian, North; Presbyterian, South; Associated Reformed Presbyterian; Congregationalists; Disciples and Friends. We recommend:

(1) The establishment of a Bible institute and theological seminary to be known as the Bible Institute and Theological Seminary of the Evangelical Church in Mexico (Instituto Biblico y Seminario Teológico de la Iglesia Evangelica en Mexico).

(2) The school shall be under the control of the board of directors, elected by missions or Churches that cooperate in its support.

(3) The board of directors shall have control of the property and funds contributed to the support of the school, shall elect the members of the faculty with the approval of the various missions or Churches, and shall discharge the various duties that ordinarily correspond to the directorship of such institutions.

(4) The school is expected to furnish: (a) a complete course of theological instruction for candidates preparing for the ministry; (b) courses in Bible, music, methods of church work, for those who wish to serve as evangelists, Young Men's Christian Association and Young Woman's Christian Association secretaries, deaconesses—in general, for lay workers of both sexes.

(5) Opportunities shall be provided for instruction in the distinctive principles of the cooperating organizations.

(6) We recommend that the school be located in Coyoacan, D. F., and that arrangements be made for the purchase of the property now used by the Presbyterian mission for its college and seminary.

(7) We recommend the appointment of a Continuation Committee which shall have the matter under its immediate responsibility and correspond with the Boards and missions.

4. *Committee on Territorial Occupation.*

The Committee on Territorial Occupation brought in a revised plan for the division of the country, including the follow-

ing resolutions regarding missions at work in the two states of Nuevo Leon and Tamaulipas:

It is recommended that the State of Nuevo Leon be granted to the Northern Baptists, with the exception of the present holdings of the Disciples in the City of Monterey and the holdings of the Southern Presbyterians in this State, and the future conduct of these missions to be subject to future adjustment by the Boards concerned.

It is further recommended that in view of special conditions in the State of Tamaulipas, the following plan be approved covering the work already established in that State: In municipalities of 10,000 people or less, where more than one Board is at work, all are to withdraw with the exception of one Board, priority of occupation to be given first consideration. In municipalities of 20,000 people, when occupied by more than two Boards, all are to withdraw with the exception of two, priority of occupation to be given first consideration. In all new territory assigned to a single Board, all other Boards are to refrain from entering.

On the understanding that these resolutions met with the approval of the Conference, the following report of the Committee as a whole was accepted and adopted:

(1) The Committee is deeply impressed with the inadequacy of the missionary force available for the evangelistic, educational and other forms of missionary effort through which we are seeking to help Mexico. There is an average of one foreign missionary, including wives, to 70,000 of the population. Fourteen of the States of Mexico, with a population of over 5,000,000, or one-third of the entire population, have no resident foreign missionaries.

(2) The Committee believes that there should be a great increase of the missionary staff to cooperate with the loyal and capable ministers of the Mexican Churches, and that as soon as possible the force of missionaries should be increased at least fifty percent.

(3) The Committee believes also that there might be a more effective distribution of the present missionary forces than that which has come about in the natural development of the work hitherto. In some states there is one missionary to each 12,000 people and in others there is not one to more than 1,000,000. There are thirty-nine mission high schools in fifteen states, while the other fifteen states, with a population of 6,000,000, have no such institutions at work for their people. We would accordingly urge upon each agency at work in Mexico the earnest consideration of the location and distribution of its forces, so as to avoid duplication and overlapping and to secure the occupation and evangelization of the entire field.

(4) It is not within the province or power of the Committee to indicate any withdrawals or transfers which might be made by particular agencies and we recognize that there

are denominations which do not feel free to share in any plan of territorial assignment of responsibility; but we recommend that in the development of the work in Mexico and in the effort to provide for the occupation of the whole country the following denominations be regarded by this Conference as primarily responsible for the occupation and missionary cultivation of the states indicated:

*Congregationalists:* Chihuahua, Sinaloa, as far south as Sinaloa River, Sonora and Lower California.

*Baptist:* Coahuila, Nueva Leon, Zacatecas, Durango, Mexico, Federal District and Aguas Calientes.

*Disciples:* Coahuila (from Piedras Negras south along the line of International R. R. to Monterey and to Torreón, whence north to Jiménez, including Sierra Mojada), Nueva Leon.

*Friends and Southern Presbyterians:* San Luis Potosí, Tamaulipas, Nueva Leon.

*Methodists:* San Luis Potosí, Guanajuato, Jalisco, Colima, Mexico, Federal District, Hidalgo, Pueblo, Querétaro, Tlaxcala, Michoacán, Tepic and Sinaloa as far north as Sinaloa River.

*Associated Reformed Presbyterians:* Tamaulipas, Vera Cruz and Eastern San Luis Potosí.

*Presbyterians (North):* Mexico, Federal District, Morelos, Vera Cruz, Campeche, Guerrero, Oaxaca, Chiapas, Tabasco and Yucatán.

(5) The Committee believes that the earnest effort of the denominations named to care for the territory designated will make possible a more efficient development of the work in each part of the country as well as the occupation of the entire field. Special responsibility for contiguous territory will enable the missions to arrange for regular and frequent conferences and institutes of workers, both preachers and teachers, and will prepare the way for such an intensive development of their work and such harmony of relationships as will best advance the cause which we all seek to serve of the evangelization of the whole land and the moral and spiritual progress of its people.

5. *General Committee.*

(1) *Message to the Mexican People.*—We recommend that the Committee calling this Conference be requested to appoint a committee of five, of whom four shall be missionaries at work in Mexico, to whom shall be assigned the task of preparing a paper to be entitled "A Message to the Mexican People." We suggest that there be added, as Chairman of this Committee, Mr. Robert E. Speer, the Chairman of the present Committee of Arrangements of this Conference. This message to the Mexican people should set forth in brief but comprehensive language the fundamentals of the Christian faith and life as

held throughout the centuries, laying special emphasis on general principles of Christian living growing out of a living union between the individual and Jesus Christ as Divine Lord and Master. We would call especial attention to the admirable paper on this general theme issued by the Christian Literature Society of Japan and signed by 700 Japanese missionaries and circulated broadcast over the land. While the message to the Mexican people must of necessity be adapted to the present needs and conditions of the Mexicans, we believe that the message to the Japanese people contains the substance of what should be inserted in the message to the Mexican people, with possibly particular emphasis being placed on the relation of the individual to society and the state. While this message should be simple, yet it should be made very clear that it is our profound conviction that only through personal discipleship to Jesus Christ are the moral and spiritual problems of Mexico both individual and national to be solved and the expectations of every heart satisfied. We would further recommend that great care be taken in the translation into the Spanish language of this message and that the best native help available be secured. The Committee is of the opinion that the money to defray the expense of issuing and distributing this message can be raised by private subscription.

(2) *The Mexican Church—Its Life and Growth.*—The various evangelical bodies of Christians at work in Mexico, while retaining each its own denominational heritage, yet agree in the great doctrines of their holy faith; and, to set forth this basal unity, they desire that henceforth they may all be known by the common appellation of "The Evangelical Church of Mexico" with the special name of the denomination following this common designation in brackets, when necessary, *e. g.*, "The Evangelical Church of Mexico" (Presbyterian). When statistics are used, it is advised that whenever possible and convenient the whole body of the evangelical Church be counted with the number of the special denomination following in brackets, *e. g.*, Sunday-school Scholars: "Evangelical Church of Mexico" 10,000 (Methodist Episcopal 4,000).

In view of the proposed distribution of territory, the probable transfer of membership from one Communion to another and the constant moving of the people of Mexico from one province to another, your Committee recommends the following form of letter to be used between the churches making the transfer:

**This certifies that.....is a member in good and regular standing of the Evangelical Church (.....) in..... and we earnestly commend..... to the fellowship and Christian watchful care of.....Church.**

**.....Pastor**

**.....Church**

Realizing that the permanence of a congregation and its thorough establishment in the Christian faith is most surely indicated by its becoming entirely self-supporting and realizing that the future life and growth of the Evangelical Church in Mexico wait upon the time when the native members shall be able to stand by themselves, we recommend that the strongest possible emphasis be placed upon the matter of self-support, that all existing congregations be brought to that standard as soon as possible and that all new congregations be started only upon the basis of a diminishing scale of subsidies.

We recommend to the missionaries and native Christian leaders of Mexico the appointment as soon as practicable of one month each year to be observed as a simultaneous and nation-wide season of special prayer and evangelistic effort.

We recommend to evangelical Christians in Mexico the observance of a period each year when work shall be done throughout the country for the promotion of Christian education and for the presentation of the need of community betterment and the practicable ways by which it may be attained.

(3) *Medical Missions.*—Believing that the long period of strife and civil war in Mexico will leave behind it a country in great need of medical advice and help and that Christian service is never more spiritually serviceable than when conveyed by the kindly ministrations of medical missionaries, your Committee urges that special emphasis be placed on increasing the number of medical missionaries and the establishing of well-equipped hospitals at strategic points, not only for the relief of the suffering, but for the training of native physicians and nurses who will thus be enabled to make their contribution to the health and social uplift of their countrymen.

(4) *Missionaries and their Preparation.*—The large areas in Mexico yet unoccupied and the striking conditions under which we shall reenter our work in that troubled land, call for special consideration of the qualifications and training needed by all new missionaries. Mexico calls for the best we have, for men and women of the finest preparation and of the best native quality, of tact, insight, sympathy and a ready perception of the possibilities that lie concealed in peoples of other training and surroundings. They will be called upon to deal with difficult and delicate questions and to exhibit large constructive ability in situations of which their home experience gives them no knowledge. Above all else should they be men of abiding faith in God and filled with the love which constrains a man to lay down his life for his friends.

It is recommended that no missionary be permitted to reach his station, to engage in actual work, without such previous preparation in the Spanish language as will enable him to use it with a fair degree of proficiency. At least six months of distinctive language study, either in this country or in Mexico, should be required of each missionary before beginning work.

(5) *Home Publicity.*—It is recommended that the representatives of the denominations attending this Conference publish in the various church papers and in the secular press information concerning the proposed program of missions in Mexico, based on the official minutes of this Conference, setting forth especially the reasonableness of a union or correlation of the work of the various Churches in that country. These published articles should emphasize the enlargement of work made possible by this method, the spirit of the Master shown in adopting it and the power that will come to the Churches by thus answering His prayer that we may all be one.

(6) *Permanent Field Committee.*—It is the judgment of this General Committee that there shall be constituted a permanent Committee of Reference and Counsel on the field. This committee to be composed of missionaries representing the several denominations affiliating in the proposed cooperative movement in Mexico.

We recommend that each Board entering into the plan be requested to appoint one representative and alternate.

We recommend that the duties of this committee shall be: (*a*) To carry into effect as far as possible the plans of cooperation and unity, to consider all proposed interdenominational policies and to make recommendations to the Boards concerned. (*b*) To consider all further questions of cooperation and unity and to make recommendations to the Boards concerned. (*c*) To arbitrate differences which may arise between church bodies in putting into effect policies of cooperation and unity when requested. (*d*) To consider all matters of common interest which may be referred to it for counsel or direction. (*e*) To promote and oversee the creation of a Christian literature suitable to the needs of the people and to secure its distribution. (*f*) To give special attention and care to the securing of adequate titles to all mission properties.

Mr. John W. Wood gave the following statement with reference to the reason why the Episcopal Church could not officially cooperate, though deeply concerned in the vital work of the mission in Mexico:

"It has been a satisfaction to be here and to note the spirit of cordial cooperation expressed in the Conference. On several of the most important questions I have refrained from speaking or acting because they dealt with subjects upon which the Board of Missions of the Episcopal Church is not prepared to act. For instance, in the matter of territorial occupation, I have explained to the Committee, through one of its members, that our Board has nothing to do with territorial jurisdiction. Jurisdiction is determined by our General Convention and is committed to the bishop elected for the field. The General Convention is, therefore, the only body in our Church which could deal with this subject. Moreover one of the most important features of the work of the Episcopal

Church is ministration to the English-speaking residents in Mexico. Prior to its revolutionary troubles this work was carried on in widely scattered parts of the country from the Isthmus of Tehuantepec to the extreme north. With the coming of peace and the return of foreigners, this work, it is expected, will be reestablished. For similar reasons our Board does not find it practicable to agree to union educational institutions or to advise our mission to discontinue the publication of the papers issued for many years by the Mexican Church. So far as the name by which the non-Roman Christian organizations in Mexico shall be known, I would point out that our Mexican congregations several years ago, by their own action, selected the name 'Iglesia Catolica Mexicana.' That name has been recognized by our General Convention and our Board would not feel free to recommend that the Mexican Church should adopt any other name. In spite of these very large reservations, I hope the members of the Conference will believe that the Episcopal Church is deeply concerned about the vital subject of Christian reunion and desires to share in cooperative efforts whenever practicable."

It was voted that in transmitting to the Board of Missions of the Episcopal Church the recommendations of this Conference there should be added a request that the matters contained in the recommendations, over which the Board of Missions has no control, be laid by it before the General Convention of 1916.

It was recognized by all that it was indispensable that the plans should have the approval and support of the leaders, both men and women, in the Mexican churches.

# APPENDIX E

## THE CONSTITUTION OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Plan of Federation Recommended by the Inter-Church Conference of 1905, Adopted by the National Assemblies of the Constituent Bodies, 1906-1908, and Ratified by the Council at Its Meeting in Philadelphia, December 2-8, 1908

### PREAMBLE

*Whereas,* in the Providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America, in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and cooperation among them, the delegates to the Inter-Church Conference on Federation, assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval:

### PLAN OF FEDERATION

1. For the prosecution of work that can be better done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization:

The Baptist Churches of the United States.
The Free Baptist General Conference.
The National Baptist Convention (African).[1]
The Christians (The Christian Connection).
The Congregational Churches.
The Congregational Methodist Churches.[1]
The Disciples of Christ.
The Evangelical Association.
The Evangelical Synod of North America.

The Friends.
The Evangelical Lutheran Church, General Synod.
The Methodist Episcopal Church.
The Methodist Episcopal Church, South.
The Primative Methodist Church.
The Colored Methodist Episcopal Church in America.[1]
The Methodist Protestant Church.
The African Methodist Episcopal Church.
The African Methodist Episcopal Zion Church.
The General Conference of the Mennonite Church of North America.[1]
The Moravian Church.
The Presbyterian Church in the U. S. A.
The Presbyterian Church in the U. S.[1]
The Welsh Calvinistic Methodist or Presbyterian Church.
The Reformed Presbyterian Church.
The United Presbyterian Church.
The Protestant Episcopal Church.
The Reformed Church in America.
The Reformed Church in the U. S.
The Reformed Episcopal Church.
The Seventh Day Baptist Churches.
The Swedish Lutheran Augustana Synod.[1]
The United Brethren in Christ.
The United Evangelical Church.

3. The object of this Federal Council shall be:

(1) To express the fellowship and Catholic unity of the Christian Church.

(2) To bring the Christian bodies of America into united service for Christ and the world.

(3) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches.

(4) To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social conditions of the people, so as to promote the application of the law of Christ in every relation of human life.

(5) To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches, local councils and individual Christians. It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

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[1] These bodies were received into the fellowship of the Council under provisions stated in section seven of the Constitution.

5. Members of this Federal Council shall be appointed as follows: Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this Council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet in December, 1908, and thereafter once in every four years.

OFFICERS AND EXECUTIVE COMMITTEE

9. (1) The officers of this Federal Council shall be a President, one Vice-President from each of its constituent bodies, a Corresponding Secretary, a Recording Secretary, a Treasurer, and an Executive Committee, who shall perform the duties usually assigned to such officers.

(2) The Corresponding Secretary shall aid in organizing and assisting local councils, and shall represent the Federal Council in its work under the direction of the Executive Committee.

(3) The Executive Committee shall consist of one representative, minister or layman, from each of the constituent bodies, and one additional representative for every 500,000 of its communicants or major fraction thereof, together with the President, all ex-Presidents, the Corresponding Secretary, the Recording Secretary and the Treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill all vacancies. It shall meet for organization immediately upon the adjournment of the Federal Council, and shall have power to elect its own officers.

(4) All officers shall be chosen at the quadrennial meetings of the Council and shall hold their offices until their successors take office.

(5) The President, the Corresponding Secretary, the Recording Secretary, and the Treasurer shall be elected by the Federal Council on nomination by the Executive Committee.

(6) The Vice-Presidents and the members of the Executive Committee shall be elected by the Council upon nomina-

tion by the representatives in attendance of each of their respective constituent bodies.

10. This Plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each voting separately.

11. The expenses of the Federal Council shall be provided for by the several constituent bodies.

This Plan of Federation shall become operative when it shall have been approved by two-thirds of the above bodies to which it shall be presented.

It shall be the duty of each delegation to this Conference to present this Plan of Federation to its national body, and ask its consideration and proper action.

In case this Plan of Federation is approved by two-thirds of the proposed constituent bodies the Executive Committee of the National Federation of Churches and Christian Workers, which has called this Conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.

# THE PRESENTATION AND DISCUSSION OF THE REPORT

At the Meeting of the Congress on
Thursday, February 17, 1916

## AGENDA FOR THE CONSIDERATION OF THE REPORT OF COMMISSION VIII

I. Should there be a comprehensive program of cooperation in the missionary task for Latin America? If so, why? If not, why not? Should this program involve both Latin America as a whole and also separate countries or groups of countries?

II. What should be the prominent features of such a program?
   1. Occupation of territory.
   2. Territorial responsibility.
   3. Enlistment of forces.
   4. Working plan.
      a—Christian Literature.
      b—Christian Education.
      c—Evangelistic Effort.
      d—Medical and Philanthropic Work.

III. How may such a program be formulated and carried out?
   1. For all Latin America?
   2. For each separate field.

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Considerations of space have made it necessary to abbreviate the addresses and remarks made in the course of the presentation and discussion of this Report. In doing this the attempt has been made to preserve everything that throws light upon the subjects considered in the Report. It has not been found possible in many cases to submit the report of the addresses to those who delivered them for their revision.

## THE PRESENTATION AND DISCUSSION OF THE REPORT OF COMMISSION EIGHT.

The Report of Commission VIII on Cooperation and Unity was introduced by the Rev. Charles L. Thompson, D.D., New York City, who said: This Congress nobly illustrates our theme today with its harmony and friendship, its blessed fellowship of the spirit and unity of feeling, its genuine freedom of utterance, yet tendency toward a very definite program. It would be my first argument for working unity. Let me begin, however, by a word about the growth of the spirit of cooperation. After the Reformation, there was a time of creed building. Those creeds were built like the castles which sheltered the nobles, with a trowel in one hand and a sword in the other. They were thought of as defenses of the truth. In time everyone discovered that the truth did not need any defense of that kind, that the Bible would be its own best defense. But it took a long time in addition before men realized that people of a common faith ought not to interfere with one another. Of course, on the mission field, we try not to interfere with one another, but we have tried to get there first and hold the ground.

Eventually, however, the evangelical world has come to its greatest bit of cooperation, the strengthening of the common line. We have only one purpose in this Congress—a program by which we shall be able to do something jointly for the lifting of this continent towards the kingdom of God. I think that this is the first time in the history of the world that such a plan could be seriously entertained. Think of those few people in the upper room at Jerusalem. They could not have made a program like ours. It was a time for individual heroism. The reformers had no general program for a continent or for a nation, nor did Livingston or Carey or their contemporaries. It was the individual who did the splendid and heroic thing. But now we see that such heroes should organize and line up together for the prosecution of their work, thus vastly multiplying their efficiency. That is the genuine gospel of Jesus Christ. It should bring us together, forgetting all

theological barriers, and dissolving our crystalized individual opinions in the common solution of Christian brotherhood. Our program today is to conquer not by individual heroism, but by organization. With the knowledge which we have acquired here during these days, we can frame such a program as will give solidarity and force to the body of Jesus Christ. Just before the outbreak of this war, I was in Constance. The day after we got there, the Kaiser mobilized the German army. I shall never forget that day, how quickly the soldiers rushed to the colors. We Christians ought to have some scheme for quick mobilization. That is the purpose of gathering here.

The other day we all saw the Canal, that mighty work of machinery and of men, and rejoiced that the time came for it in our day. We saw the marks of the unfinished work of the French engineers. The time was not ripe then for that achievement. Science lagged behind the heroism of the French engineers. But in time geology and mechanics and electricity and engineering and higher trained manhood, all organized together for the wonderful achievement which is the marvel of the century in which we live. And we are here to consider whether the time has not come in the providence of God and the correlation of divine and human forces for a program of combining the two Americas. Our ministry is not merely to Latin America; equally I might say, it is a ministry to North America. God Almighty said when He built this continent, "It shall be one." He meant that the Americas should have a common spiritual destiny. Our business men, our bankers and our scientists think in terms of a united continent; why then should we hesitate to recognize God's manifest plan for religious harmony. But how may this be brought about? Can any agency achieve it except the united Church of Jesus Christ? And how shall that Church go at its task? The first matter to take into consideration is, of course, its physical possession. Here is a vast continent to handle. The way is clearly not by competition, but by delimitation of territory. Delimitation may seem to be only keeping out of each other's way. But cooperative delimitation is good strategy. A couple of years ago, the Home Missions Council of North America sent a half dozen secretaries of Home Mission Boards to a number of western states to sit down around a common table to plan a cooperative program of evangelism. The organizations determined to put an end to the isolated endeavors here and there with much overlapping of effort, which had been in force and to organize for a strong interdenominational effort. The willingness to take up such a program in each state was nothing less than a clear revelation of the spirit of brotherhood and cooperation at work. It meant a joint territorial responsibility of real significance. We shall come to something bigger and richer by and by, but for the present it is welcome, better than

getting into one another's way. Keeping out of everybody's way is a great deal better than the old unavoidable friction which grew out of unrelated proximity. The time for planning effective cooperation is, I know, at the beginning of things. I shall never forget that day when four of us, representing four organizations going to Porto Rico, sat down around the table in my office with a map of that beautiful island before us and said, "Now, let us go down there to the people accustomed to one Church and show them that here is one Church going into Porto Rico." We made our locations in that spirit and have followed the agreement from then till now. Other denominations have come in, but we all have consistently maintained that primary division of the island. Christian missions is a common enterprise, not a game, and until we can recognize that fact, we are far from real cooperation. Take another illustration. Different denominations of North America are doing work among the Indians. The Presbyterians were doing work among forty different tribes or parts of tribes, the Methodists and Baptists were also doing work in many of these same tribes. The Home Missions Council got together and proposed a plan whereby different denominations assumed responsibility for whole tribes. That plan has proceeded far. Its greatest hindrance, by no means insurmountable, is the property question. When once a denomination holds a good deal of property, it wishes to hold on to it. But the exchanges have been made and the underlying principle is quite securely established. The proposed delimitation in Latin America must not be academic or theoretical, but should nevertheless be effective. It will surely mean a better occupancy of the whole field and the economical and efficient prosecution of the work.

In the second place, we recommend union literature; all can unite on all that the mission field needs to know. If any must have denomination literature, let them furnish it and pay for it; but there is no need for separate presses for the fundamental statement of the essential elements of the gospel of Jesus Christ, any more than there is need for separate presses on which to print the Bible. I heard our honored chairman say a few years ago that the time might come, a century or so ahead, when there would be no more Presbyterians. That startled me then, but as I have been thinking of it more and more, I am disposed to agree. We can unite with anyone now for devotional purposes. Gathered here we find it difficult to divide. If we can unite here, why not in producing tracts and books for the evangelization of the people among whom we are living and working.

Thirdly, we propose a unified system of education. It was the opinion of the Edinburgh Conference, as you will recall, that there was no branch of mission work where joint action

is so feasible and so desirable, all the way from the primary school to the university. In our higher education, cooperation is of supreme importance. Little colleges scattered here and there, poorly equipped, insufficiently endowed inadequately staffed, simply cannot compete with the great public universities now developing in Latin America. There are said to be fifty thousand students in Latin America, who are going to be the leaders of its life. If we want them for our service, we must afford them an adequate moral, mental and spiritual equipment. This will call for such educational plants as are beyond the power of any single denomination to furnish. It will require the union effort of bodies working in these fields to make these institutions effective. Even in theological education there may be cooperation on the main subjects of theological instruction. We have proved this in Porto Rico, and more or less, I think in Brazil and in Chile. I think that the general judgment of those who have tried cooperation in theological instruction is that it is well worth while, that no denomination loses, but that all denominations together are immeasurably the gainers. Again let us consider the enlistment of our missionary forces. We must have native leaders in Latin America trained on the field, normal teachers and other specialists.

THE OPPORTUNITIES AND POSSIBILITIES OF COOPERATION

REV. S. W. CHESTER, D.D. (Presbyterian Church in the United States, Nashville, Tenn.): As a member of the Commission, I venture to refer to one or two things not mentioned in the Agenda. I have been asked to describe a matter not connected with Latin America, but capable of application to Latin America or to any other land, which goes to show the extent to which cooperation between different denominations may be carried, when there is the true desire for cooperation. Our Church established many years ago a mission in the Congo State, about eight hundred miles beyond the farthest outpost of any other Church working in that region. Because it was lonely and because we were closely associated with our brethren of the Southern Methodist Church at headquarters in Nashville, and because we love them very much as brethren there at home and have entire confidence in them, we invited them to join us in that region and to establish a mission in territory contiguous to ours. The invitation was accepted and Bishop Lambuth, who is with us to-day, went out with a pioneering party, located and established the new mission. He went first of all to our headquarters at Luebo, where he conferred with our mission about the best methods to use and the best location. Before he left Luebo, Dr. Morrison of our mission made an appeal in the pulpit of the church for volunteers to go to help Bishop Lambuth establish his Methodist mission. There were fifteen members of that Luebo church, everyone of whom could

repeat the Shorter Catechism backwards, who volunteered to go with Bishop Lambuth and did go with him, being organized by him into a Methodist church, when he established his mission. Now, why did he organize them into a Methodist church? Why, of course, he did not know how to organize any other kind. He was probably willing to leave to the future, to the time when it would become practical, the question regarding the amount of Calvinism he would admit into the creed of that African Methodist Church. When the time comes to have in that part of the field one evangelical church with any denominational name, I think the problem will be very easy of solution.

While I was able to contribute very little to the preparation of this report in its original form, it was my privilege to collaborate quite extensively with our chairman and several other members of the Commission on our journey down from New York. We all became convinced that the elimination from the report of the references to cooperation with the Roman Catholic Church as an organization would be in the interest of peace and good will, as well as in accordance with fidelity to truth. If the time ever comes when the Roman Catholic Church in Latin America shall recognize our evangelical work to the extent of being willing to cooperate with us for any common end, I, for one, feel sure that by that time we shall have attained to such a spirit of cooperation as will make us ready to meet them at least half way. Meanwhile we fear that the suggestion of cooperation, coming from us, would be misunderstood, and might have the effect of defeating the irenic purpose we have in our approach towards all the individual members of that communion who are now willing to cooperate with us in any branch of our work. The number of these is already very large. All patronage of our mission schools by Roman Catholic parents is a form of cooperation. All help given by individual Roman Catholics in the establishment and maintenance of our schools and hospitals is cooperation. When I was sent to Mexico some years ago to establish a boys' industrial school, I was visited everywhere I went by deputations of prominent citizens, who in every case offered contributions in money as an inducement to locate the school in their town. The municipal government of the town we selected offered to donate us a beautiful square in the heart of the town, if we would use it for the establishment of a girls' school. The Minister of Education at the Capital assured us that he would interpret the laws affecting our work in the most liberal way possible, "for," he said, "what you are proposing to do is the thing of all others we wish to have done for our Mexican boys." These are instances of cooperation on the part of people who are Roman Catholic of a very practical kind. And if we meet such overtures in the right spirit, and if our workers continue, as they have been doing, to fulfil the law of Christ in all their

intercourse with the people of Latin America, whether Roman Catholic or non-Roman Catholic, they are as certain to win out in the long run as it is certain that "there remaineth these three, faith, hope and love; and the greatest of these is love."

Rev. Charles S. MacFarland, Ph.D. (Federal Council of the Churches of Christ in America, New York City). Perhaps the chief sense and consciousness of sin of our day and generation is the sense of economic and social waste; but when our political economists and social reformers began to deal with this question, they emphasized a deeper and more serious prodigality to which these things are largely due, the waste of our finer spiritual forces, of our religious enthusiasm, in large part due to our denominational caprices which we sometimes call religious loyalty. I am profoundly convinced that perhaps the greatest force that has come into our churches at home for the development of comity and federation is the reflex action that has come to us from the field of foreign missions, and if foreign missions had done nothing more than that for what they have cost, they would have been easily worth that and more. We are meeting in Latin America today, as at home, federated iniquity, federated vice, federated unrighteousness and federated injustice. We can only meet them successfully with the closed ranks of our Christian forces. A consideration of the limitations of cooperation seems to me a speculative and academic question. I have just returned from prayer and conference with our Christian brethren in the nations at war in Europe. What made the deepest incision into my soul was not the suffering, nor the widows, nor visits to the hospitals, least of all the fact that these men believe that they are giving themselves to the support of principles of the deepest concern. It was rather the fact that out of so many of our Christian brothers in Europe there has gone absolutely, for the time being, the whole spirit of love. We have the problem of recognizing the right of all people to the fullest religious liberty. The best we can do is to go ahead with a constructive program to do our work in the spirit of Christlike love. Out of some considerable experience in both interdenominational and denominational gatherings, I have discovered three rather interesting facts which I think illustrate the possibilities of cooperation. The first need is to get a body together in which there will be the most absolute harmony prevailing and which will be free from any invidious utterance. Always bring as many denominations together as you can, but remember that when you bring the people of one denomination together, there are sometimes problems and serious difficulties. The second is to differentiate between two armies and between two wings of the same army. That really gets us at the real difference between many of us. The third is a concrete program. If people are to be brought into cooperation, it will not be by asking them to discuss the question of unity; it is only when they come together to con-

sider some concrete task that you can overcome denominationalism.

Bishop Luther B. Wilson, D.D. (Methodist Episcopal Church, New York City): If the world is to be evangelized in this generation or in any other generation, the cooperation of all evangelical forces is absolutely necessary—in the work of education, in the diffusion of Christian literature, in the establishment and maintenance of agencies and institutions for the relief of want and suffering, in the direct work of evangelization, likewise in the creation of an atmosphere kindly to the development of social order, but inimical to injustice and hence corrective of social unrest. There must be cooperation on the field, at the home base and before the throne of grace in prayer. The expectation of success in this colossal undertaking without such cooperation is doomed to utter disappointment. Such cooperation demands a basis, I venture to say, that mere expediency or the passion for denominational efficiency must inevitably prove inadequate. A cooperation which allots and accepts field and tasks is of immense advantage, but it is not enough. A cooperation which plans for your help of me will not do; it must also plan for my help of you, and that type of cooperation demands a vital unity. If our fellowship is merely mechanical or at best superficially sentimental, we may still remain at heart critics and rivals. I am pleading for a spirit which shall make us not critics, but in the deepest sense counsellors and comrades. If we are to have the effectual impact of evangelical Christianity upon the unsaved world in Latin America or elsewhere we must have not only cooperation, but the unity of evangelical Christianity. We shall never be able to realize our dream of conquest until we are able to sing,

"We are not divided,
All one body we."

Will there be differences? Yes. Will there be divisions in spirit and purpose? No. We cannot expect God's entrustment of power for conquest until looking up to Him in eager pleading we confess, "One is our Master even Christ and all we are brethren." One other word. We may be stimulated in our yearning for unity by the deep desire for the conversion of Latin America, but we can not set up boundaries for unity. We can not have it in and for Latin America, unless likewise we have it in and for North America, yes, in and for all the world besides. The prejudice and intolerance of Latin America have not been the only hindrance to its conquest by the gospel. We need to have the symmetry of our sympathy rounded out. To me it seems that here we approach the great problem, not primarily how we may lend a hand to one another, but how we may give a heart, give it irrevocably, give it once for all, give it love-filled and aflame. We must test ourselves. If

there are differences which today are without just cause, may we not rise above them to new levels of power and efficiency? If there are divisions, may we not, must we not seek to have them healed? With a great field before us, a great call ringing in our ears, we must look up imploring that the Spirit of God shall melt us, energize us: that the Christ who loves us with a love that will not let us go shall master us, that so with patience, gentleness, yet with courage unflinching and zeal unwearied we go on our way of service. Truly our sufficiency is of Him who is the God of all grace, the God of all hope, the God of love. May He fuse us into oneness that we may prove His power and see the speedy coming of His kingdom.

Rev. Eduardo Carlos Pereira (The Presbyterian Church in Brazil, São Paulo): This is a solemn and decisive hour in the history of both Americas. Latin America has a great opportunity; North America a tremendous responsibility. There should be a union of all the forces of both Americas to face the tremendous problems that this Congress is bringing into view. The Latin-American republics are waking from the long sleep into which they have fallen, and now are seeking a point of contact for their natural aspirations in the realization of their historic destiny. Only Christianity in its primitive purity can furnish this. What a joy it would be if Protestantism and Romanism could unite in this movement, but such cooperation is impossible. The Church of Rome does not represent pure Christianity, but something very different. It has emasculated the evangelical elements that are in the Christian Church. The whole land of Latin America is now like the valley of dry bones which Ezekiel saw. Our only hope is that the Spirit of God will summon these bones to a new life, awakening them with the open Bible and the message of the gospel.

Rev. Alvaro Reis (The Presbyterian Church in Brazil, Rio de Janeiro): I would affirm most positively that anything looking in the direction of cooperation with the Roman Catholic Church in the propagation of the gospel is absolutely impossible; but I strongly affirm that cooperation between the evangelical forces in Latin America is essential. With this higher cooperation victory is certain. It will bring about great economy and increased efficiency. We need cooperation in all lines of Christian activity, especially that of the propagation of literature. We need seriously adequate literature for the purpose of propagating the gospel of Jesus Christ. One class of literature, especially helpful for that particular use, would be biography. We need a review of a higher order to meet the needs of the educated classes. We also need all kinds of books for our young pastors, for Sunday schools and for the education and development of the spiritual life of our converts. Something has been attempted by the Young Men's Christian Association and then there has been cooperation on the part

of the evangelical native forces in building a hospital in Rio de Janeiro, which has now cost about $700,000. We should plan to build more hospitals, schools, seminaries and orphanages, in which there could be this united work. We should take our lesson from the union of racial elements in this European war. If men are willing to unite for the purpose of destroying one another, certainly there should be a willingness on the part of the evangelical forces to lay aside their differences and unite in the conquest of Latin America for Christ.

Rev. A. R. Stark (British and Foreign Bible Society, Valparaiso, Chile): It is my privilege to represent a great interdenominational institution, the British and Foreign Bible Society. In what I have to say, however, I do not necessarily represent that Society. I think that some statement should appear in our report regarding our relation with the Church of Rome and will address my remarks to that theme. In the prosecution of the evangelical missionary enterprise no problem is more perplexing than the relation between Protestantism and Roman Catholicism. There can be no doubt that the relation of Roman Catholicism to the governments lies at the root of many of the most troublesome political, social and religious problems of Europe or South America. In France and Italy the antagonism between Romanism and the State menaces the very foundation of society. In Ireland for generations it has been the root of difficulties. In South America the hierarchy must be held responsible for a great deal of the bloody discord of the 19th century. It would take a volume to set forth the position of the Protestant missionary in South America towards Romanism, but we may submit a few statements: (1) Those who favor an alliance with Romanism fail to realize the importance of the religious and theological considerations which gave rise to Protestantism at the Reformation, which still divide the two by an impassable gulf: (2) Romanism is a mighty working system, a spiritual hierarchy, claiming divine authority over the souls of men; (3) Romanism has a highly organized and efficient army of priests who, by virtue of their supernatural authority, claim the right to direct the conduct of men in this life and to pronounce upon their fate hereafter. This constitutes a spiritual monarchy claiming supreme authority over men's souls; (4) It is the question of the free development of the soul of the Christian under the influence of the Word of God and applied by the Holy Spirit and the minister, or the moulding of the soul under the complete control and intervention of the priest. In all charity we are forced to the conclusion that the great differences which divide Protestantism and Roman Catholicism cannot be explained away or modified so as to admit of religious cooperation. On the contrary the antagonism is made all the more conspicuous and hopeless by the fact that approximation on the ground of learning can be

made without affecting vital differences. The principles of development and infallibility which are now at the basis of the Roman system render its position, as Cardinal Manning said, independent of the evidence of history; and, we must add, compel Protestanism to hold to the great cardinal principles of the evangelical faith.

Rev. J. Milton Greene, D.D. (Presbyterian Church in the U. S. A., Havana, Cuba): From our standpoint as missionaries, we look first at the masses, distinguishing them from the educated classes. Among the masses of people in all Roman Catholic countries, there is a unique civilization. I contend there is nothing in all history like the social conditions that have resulted from four hundred years of Spanish Roman Catholic domination. There are four characteristics of it. First, intellectual stagnation; second, false conceptions of religious truth; third, a perverted conscience; and lastly, corruptness of life.

When I look at the classes among these people, I find them thus: First of all, the indifferent, who are the great majority of the people; then, the unbelievers, both nominal and earnest, in increasing numbers as the years go by; then, fanatics, the fanatical Roman Catholics, generally women; and finally, the misguided believers in the Roman Catholic Church, numbered by tens of thousands. I am convinced that there are many earnest souls in the Roman Catholic Church, who believe in God, and trust in Christ, who do not depend upon the officials of the Roman Church or upon visiting shrines, but who go to the chief altar and there lift up their souls, not to an image, but to God. I have had the privilege of talking to many such. It is for them God's house and they go there to worship God as revealed in Christ. And then, we have the members of our Church. They are also all imperfect yet in their knowledge and in their character. If we understand this basis clearly, we must cooperate. We know what the task is before us. It is a problem far greater than that of the Culebra Cut. I sometimes feel that some people think of Jesus Christ as the great head of our organization. But we cannot organize men into the kingdom of God. "Not by might, nor by power, but by My Spirit, saith the Lord." Then what is our duty? It seems to me to be cooperation and the use of divine power. Let us remember two or three passages of Scriptures. "We are workers together with Him." "God worketh in us, working and doing of His own pleasure." We can carry our interdenominationalism into publication, education, visitation, open air preaching and all forms of philanthropic work. Principle demands this, economy demands it and the pleasure of God working with us and in us demands it.

Rev. J. C. Kunzman, D.D. (Pan-Lutheran Missionary Society for South America, Philadelphia, Pa.): We note the care

and goodness of God in nature and in revelation. The earth on and from which we derive our physical sustenance and the Word from which we derive our spiritual guidance assumed their present form by different stages and by varied workings. God stored in the earth and wrapped up in His Word all that is necessary for the race in all the changing ages. For both we dig. The forces of steam and electricity which have changed our modern civilization were there from the beginning, but were only discovered, because needed in our modern days. As they changed our civilization from the individualistic to the social type, so we have passed from the definition of the rights and perogatives of the individual, accented in the days of the Reformation, to the statement of the social duties and obligations, emphasized in the present age. Since mankind is no longer organized on an individualistic basis, but is forced to work together, we secure new resources from the earth and learn new truths from the Bible. The earth and the Scriptures are the same, but conditions have changed; and we must get out of the divine treasury the new truths to guide amid the new conditions. Nations no longer live in isolation, and individual Christians and denominations can no longer stand alone. Christ established but one Church and the Holy Spirit has given us but one Bible. There is but one Lord and one commission, and all who would be servants of the Lord Jesus are bound to work together in the spirit of unity and of the bond of peace. There is but one world-task, of which every community task is a part. One impulse must dominate the Church as one power dominates the universe. As the task grows larger and the contest becomes sharper, God is compelling the Church to place the emphasis on that which is essential and vital. What after all is Christianity but the unfolding of Christ in the lives of men and nations? It is not a system of doctrines or a code of morals, though it possesses the loftiest teaching and advocates lives of purest morals. Its ultimate test is not found in our Confessions, but in our lives. Not by what we say, but what we do are we judged. There must be the doing of the Father's will in heaven and that Father's will is summarized by our Saviour in His last commission, the fulfilling of which has brought us together. If socialists, liberals and conservatives, if Catholics, Protestants and Jews can without changing their views fight side by side to destroy men's lives in Europe, why cannot we be true to our special convictions and still map out a common program to save the unsaved in Latin America?

Rev. Ira W. Landrith, LL.D. (United Society of Christian Endeavor, Boston, Mass.): I was riding along on horseback in Tennessee some years ago. As I approached a grocery store I read a sign, perhaps two feet long and four inches wide, which, when I first saw it, read, "It floats." In front of this

store I looked again and now the sign read, "Ivory Soap." Glancing back over my shoulder to look at it as I rode away, it read, "99 9/10% pure." If I had been three men looking at that sign I could have started an interdenominational war in three minutes. What I needed was to ride down the whole length of the sign and read it as I went. That is what we need to do in the Church. If we but acted in this way, the questions of comity would be settled right away. I have been studying the geography of Panama for two blocks. On one corner there stands a church, a block away from there you find another of the same persuasion. Two blocks away, you find still another, and by walking quite a distance one finds a fourth church of the same name. This of itself illustrates the need of cooperation in Latin America.

Rev. James I. Vance, D.D. (Presbyterian Church in the United States, Nashville, Tenn.): How fine it would be if this spirit of unity and cooperation so manifest here in this conference could be carried back, so that the heart-beat of this conference might become the pulse-beat of the churches which we represent. There is no subject about which we preach so well and practice so poorly as this question of church unity and cooperation. There is no field in which prophetic purpose is so large and the actual results so meagre. But we must get together. We must do less denominational preaching and teaching on our mission fields and less of it at home. If we are ever to have an evangelical church for Mexico, we must put the emphasis at the right place, which is neither on polity nor on theology, but on the possession of the Spirit of the Lord Jesus Christ. On the Erie Railroad is running today the Matt H. Shay, the most powerful locomotive in the world. It pulls five miles of freight cars It is really three engines packed into one. What a lesson for our spiritual life. Why should we be afraid of cooperation? It will only enable us to pull greater loads. I heard of an Irish sergeant who was ordered to take a religious census of his company and he did it in this fashion: He drew them up in line and then announced: "Roman Catholics to the right, Church of England men to the left, all fancy religions to the rear." That is the way they regard us; we are all classified alike as nothing in particular. God help us then to speed up our schemes of church unity and cooperation until we get evened up with our preaching.

Mr. John R. Pepper (Methodist Episcopal Church, South, Memphis, Tenn.): The subject of cooperation is the one in which I feel most at home. I have been in active business for about forty years and very deeply interested in the on-going of the church. Nothing has cheered my heart more, in the last year or two, and since I have been here, than this note of earnest, sensible, sane cooperation on the part of Christian churches. I think that Jesus Christ, our Master, wants us to

do the work of the Church in the most sensible and businesslike way. Business men get together when there is any great interest at stake. I am definitely in favor of territorial division in our mission fields and of the heartiest cooperation on the part of our churches in the foreign field and at home also. Two or three results would follow, I am sure. First of all, it will greatly hearten our workers in the foreign fields themselves to know that there is a great pulse beat in common among the churches. Again, it will greatly help the spirit of the Church at home to feel that we have a great common interest in all of these fields, and are working to one common end. A third important consideration is that the practice of cooperation will stimulate giving on the part of business men and women who are both devoted and businesslike. They wish to see affairs conducted economically and carefully and wisely, and will stand back of such plans.

Mr. Fleming H. Revell (Presbyterian Church in the United States of America, New York City): In the commercial world, the extreme folly of expensive and destructive competition has been felt increasingly during these last years as the days have gone by. Not very long since, there was a conference of great iron workers in the city of Washington. Representatives were there from Germany, from France, from Belgium, from Austria, from England and from some other lesser nations. They were gathered there to find out how they could best foster the interests that they represented. They determined that it would be wise to adopt some emblem that would portray their purpose and they adopted a double one, one to indicate the past, the other to indicate their purpose for the future. The first emblem was a melting pot in which were some rifles with crossed bayonets, over which was written, "Might is right," and under it the word, "Competition." The second emblem was a melting pot in which rifles were stuck with reversed bayonets. Over that was written, "Right is might," and under it, "Cooperation." Are the men of this world wiser in their generation than the children of light? Where contentions do arise among the fellowship of the evangelical churches, may we not learn the lesson from that true Christian, our own ex-Secretary of State? When a contention arose between our country and a foreign nation, and the diplomatic representatives seemed to have reached a point where it seemed nothing more could be said, the representative of the foreign nation said, "I suppose Mr. Bryan, this is the final word." He responded in a sentence which deserves to be engraved in granite, "There is nothing final between friends." Christian consistency demands a friendly combination of all Christian men and Christian women. We must persist until it is gained.

Mr. J. H. Warner (International Committee of Young Men's Christian Associations, Recife, Brazil): I have time only to

speak concretely. Permit me to use as an example the vast territory overlooked in the apparently comprehensive survey of last Friday. I refer to North Brazil, the great neglected heart of the Southern continent, three-fourths of the Brazilian Republic. Its omission is evidence of our astonishing lack of a thorough knowledge of Latin America. This evidence is still more convincing when we think that among the speakers of the day were two secretaries of great missionary Societies, each notable as a world traveller and each advocating a continental policy, yet neither made the slightest reference to the seven millions of needy souls who passed from his horizon when he took his journey across the Atlantic from Bahia. No less astonishing was the fact that a Brazilian who knows this territory could make a touching appeal for Brazil and make no reference to these great unoccupied states of the republic. The territory to which I refer is that portion of Brazil lying north and west of the Rio Francisco and comprising the states of Alogoas, Pernambuco, Parahyba, Rio Grande do Norte, Ceara, Piauhy, Maranhao, Para, Amazonas and the district of Acre. Ten divisions ranging in size from that of New Jersey to four times that of Texas, and aggregating a territoy equal to more than three-fourths of the United States of America. Two-thirds of this section are occupied by virgin forests whose twilight trails are known only to an unknown number of savages, whole tribes of whom the white man has never seen. Outside the forest scattered over more than a thousand miles of Atlantic littoral and along more than ten thousand miles of navigable waterway in the Amazon valley are 7,000,000 of as excellent people as ever bore the proud name of Americans or the prouder name of Brazilians. In the interest of these millions are operating four Societies and one self-supporting missionary. There are in all twenty-nine missionaries; thirteen men, thirteen wives and three unmarried women. If other parts of the world were served by missionaries according to the proportion of missionaries to population that holds in North Brazil, the number of China's missionaries might be reduced to one-half her present number, those of India to one-third, those of Japan to one-fourth, and those of Korea to one-sixth. Of the twenty-nine missionaries, however, twenty-three are in one state, four in another and two in a third. Seven states ranging in population from that of Maine to that of New Jersey, have not a single resident missionary. One missionary resides in Para and is also responsible for Manaos, a thousand miles up the Amazon, farther than from New Orleans to St. Louis. One man and his wife live twenty-five days by river boat and mule trail from the nearest port, and these two are the only missionaries in a state as lage in territory as New York with a population as large as that of New Hampshire. Side by side with the twenty-nine missionaries of North Brazil labor thirty-

four of Brazil's most faithful native workers, of whom eighty per cent. are in two states. These sixty-three people are theoretically responsible for a territory three-fourths as large as the United States, and infinitely more inaccessible, with a population of seven millions, and in addition, the churches of this district have sent two of their young men as missionaries to Portugal. Three special phases of need here simply cry aloud for cooperation and a carefully planned advance: First, physical needs. This entire territory lies north of the eighth degree of south latitude. No portion of India proper comes within this distance of the equator. In the major part of the district the grim enemy of human kind claims half the children before they are two years old and disease in the most hideous form stalks like a shadow on the trail of man. One medical missionary conducts a hospital and dispensary in a single state. Pilgrimages are made across five states to reach this man of God. When he travels by train his coming is heralded from station to station and the needy throng him at every stop. What consideration compels us to deny to other states a like ministry? No less insistent is the intellectual need. Throughout the northern districts, eighty-five percent. of the population can neither read nor write. The government is working valiently to overcome this terrible handicap for democracy. But it will be decades before an impression can be made. The importance of the opportunity to establish here a great university, which will train many of the leaders in the educational movement, cannot be exaggerated. The missionary bodies confine their efforts to help in this great task to two states and not an evangelical institution of college grade exists north of the São Francisco. Third, there is the need of Christ among the educated classes. Do not think that these do not know Christ. There He stands on the Andes, a majestic figure in bronze; with outstretched hands and eager face He pleads for peace among the nations. But sinful men may pass this Christ, if they but lift their hat; for the Christ of Latin America has lost the power that once prostrated men in the dust at His feet. In a great church in Pernambuco hangs the Christ with a pierced side. Men confront this Christ with arms crossed in homage to the great Galilean sage who died for no fault of His own, but the power to draw all men unto Him is no longer His. In the church of São Francisco in Rio de Janeiro lies the Christ in a gilded casket. Men kneel about the casket and weep, then they go away with the cloud of black despair unlifted; for the Christ of whom they think is a dead Christ. Thoughts of Him no longer awaken hope in the human heart. So it happens that reasonable men are losing their grip on the great truths of religion and Christianity is relegated to those who ask no reason for their faith. And no insistence of ours on our useless denominational differences will ever enthrone the living Christ in

the heart of the educated man. If we are unable to give up our indefensible private notions about this detail and that, can we not at least leave them at home, where people who have grown accustomed to our whims will make allowance for our deficiencies, while we on the field unite to present to reasonable men the only Son of God?

### Cooperation in Porto Rico

Rev. Philo W. Drury (United Brethren in Christ, Ponce, Porto Rico): I desire not only to indicate what has been done in Porto Rico, but also to present some of the plans in mind for the future. From the beginning of occupation there has been some understanding with reference to the division of territory, and with the coming of other denominations, later on, at least a tacit understanding quite faithfully adhered to. The first conference of evangelical workers on the island, held with a view to promoting cooperation, convened in 1905. Three years later, in 1908, the Federation of the Evangelical Churches of Porto Rico, composed of nine out of the ten denominations then at work in the island, was organized.[1] A closer cooperation along publishing lines was inaugurated in 1912, when the Presbyterian, Unieed Brethren and Congregational churches united in the publication of *Puerto Rico Evangélico*. In July of last year the Baptists and Disciples joined the others, the paper then becoming the official organ of the five denominations mentioned. These same denominations are joint owners of the printing plant from which the paper is issued. *Puerto Rico Evangélico* is a bi-weekly publication, with twenty pages and a cover. Its annual subscription is fifty cents. It has been possible to furnish the paper at this price because of the large degree of cooperation. The average number of copies issued is 4,300. It is doubtful whether any other paper in the island has a larger circulation. A Porto Rican, who belongs to the Baptist Church, is the present editor of the paper. So far none of the many predicted difficulties in the way of a union project of this character has seriously affected the paper, while on the other hand there have been many distinct gains. In 1914 the Presbyterians and United Brethren entered upon a plan of cooperation in the preparation of young men for the ministry. At that time the Presbyterian Training School, established in 1906, became El Seminario Teologico Portorricense, to be operated by the two named denominations. At least two other denominations have sent students to this seminary. At the last meeting of the Board of Directors of the seminary it was decided to ask representatives of all the denominations at work in Porto Rico to give careful consideration to the es-

[1] In March, 1916, at the regional Conference held in Porto Rico, the Evangelical Union of Puerto Rico took the place of this Federation. The Constitution of the latter body is to be found in the Appendix to this Report.

tablishment of a truly interdenominational enterprise. In 1915 the depository of evangelical publications was opened under the auspices of the committee on Literature of the Federation. Through this depository books to the value of more than $100 have been distributed monthly during the past few months. This same committee has also made a beginning in the publication of tracts, employing Porto Rican writers, and seeking to adapt the tracts to the immediate needs of the people. This depository, and also the main depository of the American Bible Society, are located in connection with the printing plant of *Puerto Rico Evangélico,* making three interdenominational enterprises all under one roof and under one management. Mention should be made of the Polytechnic Institute, an institution on the order of Park College. This school, just in its beginnings, is being conducted by the Presbyterian Church, yet it is interdenominational in its work, and it is looked upon as a very important factor in the evangelical work. It is not at all improbable that this school, in the near future, may become an interdenominational institution.

At the annual gathering of one of the denominations working in Porto Rico, the following statement of principles, revealing a spirit of hearty cooperation, was unanimously approved: "It is our profound conviction that in order to bring about the speedy evangelization of this island there is an imperative need for a closer and more effective cooperation on the part of the evangelical forces. Therefore we most cordially support every movement that tends to this end, such as an interdenominational paper, an interdenominational theological seminary, an interdenominational evangelistic campaign, and other like enterprises, as we believe that these will bring about a greater unity, economy and efficiency in the work. Furthermore, it is our conviction that for the good of the work it would be advisable for the churches operating in the island to reunite under the common name of "The Evangelical Church of Porto Rico." And in order that these principles may be put into effect we declare our readiness to accept any arrangement that may be deemed necessary for the good of the common cause." In this connection I might add that a number of the representatives of other denominations have manifested a like disposition. The chief barrier to a larger cooperation of this kind is, as a rule, the missionary. A questionnaire was sent out recently to both Porto Rican and American workers in which the following question was asked: Do you believe that it would be advisable to organize the Evangelical Church of Porto Rico in which denominational distinctions would be eliminated? In the twenty replies received, twelve from Americans and eight from Porto Ricans, there were four negative replies, all from Americans who represent three denominations. The presence of so many denominations in Porto Rico, with

the consequent accentuation of denominational differences and conservation of a denominational spirit wholly foreign and meaningless to the average Porto Rican, causes endless confusion and affects the work, especially in view of the size of the island. It seems essential for the general welfare of the evangelical cause that this problem shall be solved either by the withdrawal of some of the denominations occupying a small territory, and the enlargement of the territories of the missions that remain; or by a cooperation so real that denominational lines are obliterated. The latter solution will make possible undertakings not yet attempted, and will infuse a new spirit into all endeavor and improve its quality. It will make the whole work throb with new aspirations, thus engendering new power, enabling Porto Rico, either by the release of some of its existing religious agencies or through the energy of the united Church, to extend its help and sympathy to Santo Domingo, the neglected neighbor island only fifty-five miles distant, where already the Bible Society has prepared the way by sowing the seed of divine truth.

### A Comprehensive Program of Cooperation

Mr. Harry Wade Hicks (The Missionary Education Movement, New York City): Let me take as my text the remark on page 71: "The conviction of home base constituencies with reference to the need for and the value of cooperation has been growing apace during the last half decade." We must not overlook the significance of this discussion to the supporting constituency. At the home base, there is in progress a rapid growth of conviction regarding the evils of non-cooperation at the home base in the occupation of home base territory. I have been studying carefully the attitude of the churches of all denominations for nearly fifteen years and I am clearly convinced that most of them agree that non-cooperation at the home base must at any cost be avoided. Their liberal support for the future is dependent upon this very point. Such a conviction does not signify any lessening of belief in denominational institutions; on the contrary it means devotion to them. And added efficiency in cooperation invariably means enlarged efficiency in denominational service. We are increasingly expected to adopt scientific methods in the administration of missionary work. It will stir the churches which are about to unite for the study of Latin America next year, if there goes out from this Congress a word on cooperation which shall be clearly in favor of seeking the largest possible united action in the extension of our work. Among the men and women of our churches there is a rapidly expanding knowledge of Christian missions, which of itself is giving them a confidence in the interdenominational cooperative approach which is both new and attractive. We may secure their generous financial cooperation

and a large volume of intercessory prayer, by presenting a broad practical united program which will satisfy their judgments and stir their sympathies.

### Factors Promotive of Unity

Rev. L. B. Wolf, D.D. (General Synod of the Evangelical Lutheran Church in U. S. A., Baltimore, Md.): In all that was said this morning I failed to detect a single expression that did not emphasize the desirability of greater cooperation and of promoting unity as far as possible. This is a distinct gain over the discussions which took place some years ago at another conference at which we gathered much larger numbers than this one, but which lacked its spirit of unity. I do not think, however, that we have quite sufficiently stressed the great fundamental experience that must underlie unity. We cannot get together by simply walking together, although much can be learned that way. Far deeper there lies the great fundamental conception which must animate us. It must be the spirit of the living God that must fuse together by His mighty working those elements out from which will grow Christian unity.

The Rt. Rev. William Cabell Brown, D.D. (Protestant Episcopal Church in U. S. A., Richmond, Va.): While listening to the discussion this morning and thinking of the subject under consideration in this report, anxious to do everything in my power for cooperation, willing and ready to do anything in my power to promote unity, there has been this thought with me that in all our thinking and planning and purposing we should be careful never to say about anybody what we would not be willing to say to him. Mark the implication, brethren! Let no citizen of the United States say about the Brazilians what we would not be willing to say to the Brazilians. Let not an Episcopalian say about a Baptist or a Presbyterian what he would not be perfectly willing to say to the Baptist or to the Presbyterian. And finally let no one say about Roman Catholics what he would not be willing to say to a Roman Catholic. Let me illustrate. Suppose I were talking to a Roman Catholic face to face. You know how kindly and considerate I would be to him. I would not desire to offend him or drive him away. I should seek rather to speak the truth in love, and if possible to lead him into the full knowledge of the truth as it is in Jesus. But I have read addresses delivered by missionaries in the United States which would have done incalculable harm if spoken in the presence of the people among whom they were laboring. We cannot take too much thought in this matter. Each one should look to the Lord and judge in the light of His spirit his own methods and words.

### The Subsidizing of Churches on the Field

Rev. Ed. Cook, D.D. (Methodist Episcopal Church, South, Nashville, Tenn.): The ultimate aim of our effort in the field is the native church. Our funds ought to be so applied as to promote its development of self-maintenance and independence. Can this be done without some unified policy among the Boards? Whenever an administrator of mission funds realizes that in one of these great Latin fields his Board has been so subsidizing the churches as to hinder the development of a spirit of independence and an ambition for self-support and begins to tighten up the screws a little, there are always pastors who immediately move over into another Communion, perhaps of the same faith and order, where the pasturage is a little better. When that Communion in turn puts on the screws, they simply move on again. This is a condition with which we all have to deal. I remember one instance when some of the brethren of this type passed from one branch of Methodism to another that was a little more liberal in subsidies, then to the Presbyterians and finally to the Baptists. Nobody seemed to know where they went after that. We are face to face with the absolute necessity of a common policy of cooperation in such a matter as this founded on a thorough understanding between the different bodies of the same Church and between the different Churches. Another sort of experience makes a friendly cooperation equally imperative. A promising young man in one of our mission schools, having taken whatever we can give him in the way of theological training, develops into a most promising man for the work of the pastorate. But the salary of the native pastor is small and the struggle to maintain and develop the little church is continuous and hard. A large girls school offers him two or three times as much pay, which he accepts and leaves the pastorate. One after another, often, such promising men are taken because there is no fixed principle in this matter, no common policy.

### The Occupation of Territory

Rev. Eucario M. Sein (Methodist Episcopal Church, Los Angeles, Cal.): Although I have been absent from Mexico for the last three years, I am profoundly interested in the work there, having been connected with it for many years. The Cincinnati Conference, described in Appendix D to this report (pages 111 to 120), seemed to me to be providential in character. The more I think of the situation, as I have seen it while traveling throughout the Republic of Mexico for eight years as a representative of the International Sunday School Association, the more I wish to express my strong sympathy with the plan suggested. Naturally there will always be perplexing problems involved in the aggressive occupation of that whole country. Counting all the Christian forces which have

been at work there for the last forty-five years, only about one-fifth of the Republic of Mexico has been touched, four-fifths being wholly without the evangelical message. Wise territorial reconstruction will require keen judgment, broad sympathies and a willingness to sacrifice in order to make the needed readjustments, but in the end there will be great advantages to the whole missionary enterprise. In some states of Mexico there is one missionary to every twelve thousand. In others the ratio is less than one to a million. There are thirty-nine mission high schools in fifteen states with a population of nine million, while in the other fifteen states with a population almost twice as large there is no such institutional work at all. The country is now undergoing a process of reconstruction, political, social and intellectual. Will the missionary forces fail to meet their great responsibility for the evangelization of Mexico in the next generation? It is a call which far transcends any denominational appeal.

Rev. John W. Butler, D.D. (Methodist Episcopal Church, Mexico City): When in the providence of God one branch of the Church evangelical is led into a certain district to do missionary work, it thereby assumes a certain responsibility for that district. If, afterwards, several other denominations go into that same district, passing by other large, unoccupied districts, then they, it seems to me, assume a responsibility of a very different character. It is perfectly possible to adjust problems of territorial occupation. Ten or twelve years ago the Methodist Episcopal Church was occupying certain territory in the north which adjoined Presbyterian territory. The Presbyterians were occupying territory in the coast region by Vera Cruz, five hundred miles south, down next to some of our territory. The two denominations got together like common-sense Christians and readjusted the territories. The Methodists gave their territory in the north to the Presbyterians, who, in turn, gave their territory in the south to the Methodists. The adjustment worked out all right. We have since gone through practically the same experience with the Methodist Church, South. Of course perplexing questions arise in regard to property. I am persuaded that the very best thing that missionaries and nationals alike in Mexico today, could do would be to adopt the Cincinnati plan, or something like it. If it has imperfections, then let them be removed; but on the whole, I do not see any substantial improvements. The adoption of some such plan will set forward the kingdom of Christ in Mexico by a whole generation.

### The Enlistment of Forces

Rev. Vincent Ravi (The Waldensian Aid Society of New York representing the Waldenses of Uruguay and Italy, Cambridge, Mass.): I am not a Waldensian minister but the pastor of a Congregational church in Cambridge, Massachusetts. I

have been asked by its executive committee to represent the Waldensian Aid Society. It has been borne in upon me with growing force at the Congress that the world needs men, "strong minds, great hearts, true faith and ready hands." They must be men of intellectual and moral power. If the Christian message is to be received by Latin America sympathetically, it must be presented very largely by men in whose veins flows Latin blood. But how many generations does it take to make a thorough-going Protestant, whose ethics and religion are one and the same? Occasionally, a man of moral and intellectual strength comes out of the Catholic Communion to take up the work in our evangelical churches. We have looked upon the faces of such men in this Congress, but for every such man, there are dozens who are intellectually brilliant but morally weak. Where then, are we going to find men of the requisite moral strength? I say without hesitation that we can recruit a large number of such men from the ranks of the Waldensians. There are twenty thousand of them in the Alps. There is a large colony in Uruguay. There are thousands of men with eight centuries of Protestantism back of them. Four hundred years before Luther they were Protestant. They preferred death and hunger and thirst and cold among the eternal snows, rather than to betray the faith which they believed to be the true expression of the will of the Eternal. I believe that within five or ten years our missionary Boards represented here could secure a large number of recruits for Latin America from these Waldensians. Let us send forth an appeal to those in the mountains of Italy, recalling their heroic past and urging the present need. It will surely bring recruits who must, however, be trained for their work. Let various Boards assume the responsibility of the collegiate and theological training in Latin institutions or in North America of those whom they enlist with the understanding that these men agree to serve their respective Boards for a period of twenty years in Latin America. The Waldensian field is limited by its lack of resources. A large number of these men, strong in intellectual and moral power, drift into the secular professions or into business, but they can be secured for sacred service, too. Heretofore denominational considerations have blocked the way of such a plan as this, but in the future it will make far less difference whether a missionary is a Waldensian or a Presbyterian or a Baptist. He can make a good leader in any battalion of the Lord's army.

CHRISTIAN LITERATURE AS RELATED TO THE WORKING PLAN

REV. H. C. TUCKER, D.D. (The American Bible Society, Rio de Janeiro, Brazil): I think it has become very clear to us, as this Congress has proceeded in its discussion, that the Latin-American mind is awakening to a realization of its conditions of darkness and ignorance and is turning away from that disappointing dogma of the infallibility of the Church; it is look

ing for reality, searching for truth. Even the open Bible needs interpretation. Hence under the most favorable conditions there is needed wholesome, helpful literature to guide these Latin minds in their search. The Anglo-Saxon mind in matters of religion occupies an attitude of research. It looks forward to fresh comprehensions of truth. The Latin mind, having awakened from its slumber and beginning to look out after truth, tends to look backward for truth that has been hidden. We must exercise some patience and be ready to unite all in guiding this Latin mind in its sincere search after truth, whereby it seeks to get back to Christ and to primitive Christianity. We shall need to use every educational process to give to the Latin mind a clear conception of fundamental truth. Good literature will be notably useful. Much has been said about the awakening of the Latin mind to service. I believe that through the influence of the teaching of the doctrine of the meritoriousness of good works, there has been produced in the Latin mind a genuine thought of service. If there can be some way of laying hold upon that conviction and of using it I am sure that we will be able to develop splendid plans of organized social service in Latin America, for these warm-hearted, loving people have an instinct amounting to genius, for doing good.

Rev. John Fox, D.D. (The American Bible Society, New York City): I believe in cooperation theoretically and practically. I have been taught it almost from my cradle. I have preached it and practised it. I have invited a Roman Catholic priest to speak in my pulpit, although, to my great regret, his bishop would not allow him to accept. I recognize the great value of much said in this report and personally sympathize with many of the suggestions which have been made here. I cannot give my assent to all of the principles which underlie the report. I naturally endorse Mr. Stark's remark that Bible Societies are proof of the possibility of cooperation. The American Bible Society has a Quaker president, it has Congregational, Methodist and Presbyterian secretaries and the oldest member of the Board is a Baptist. Its affairs move harmoniously and with efficiency. I think that the report has too little regard for the history of the Church, especially during the last four hundred years. Our churches are Protestant churches. One of the most eminent of them is called the Protestant Episcopal Church. The rest do not put that word into their official name but they all are Protestant. Our missionary policy should enable the growing congregations, and especially the young men in training for the ministry to be indoctrinated in the history of this controversy. The Protestant reformation is not finished. It was well begun four hundred years ago. It must be continued until Latin America shall be led back to the simple gospel. The chairman of the Commission in his remarks contrasted the missionaries of today with those of the past. There were heroes

then as well as now and they had their full meed of troubles. It would be worth our while to study their lives. Had I time I would read an extract from Luther's famous commentary on the Epistle to the Galatians. Discussing Galatians 4:12, "Become as I am," he appealed to all pastors to bear themselves with sympathy and fatherly affection toward those in their parishes who had erred and were in opposition to them, seeking neither redress nor penance, but only a real repentance. The extreme bitterness of the Galatian opposition to Paul Luther declared to be paralleled by his own experiences, and as being due merely to the natural fanaticism of those who, having once known the pure truth, permit themselves to be seduced into disbelief, a bitterness which all must expect who stand for the truth. Such splendid passages give us an idea of Luther's own methods and make us more inclined to revere the leaders of old.

Rev. Charles Clayton Morrison (The Christian Century, Chicago, Ill.): I think we all are conscious of the difficulties in the way of Christian unity on the mission field, though I think we are also perfectly sure that we absolutely must make some progress toward a real cooperation in the matters of publishing literature, allotting and redistributing territory, and of promoting education. I profoundly believe, likewise, that there is among us a unanimity of sentiment with reference to the actual interchange of membership in the mission field where the churches and the opportunities for Christian fellowship are so few as they now are. The difficulties are very great, but there is an irresistible trend towards the unity of the Church of God on the mission field and an equally irresistible trend towards the unity of the Church of God at the home base. As we shall find it necessary to unite on the foreign field it will be absolutely inevitable that we shall find it necessary to unite in the home churches. Whatever takes place in the mission field will even more effectively influence the life of the home field. In this movement for the unity of the Church there are gathered up all the other great motives of our modern age, the new moral idealism, the new social imperative, the new missionary motive, the new comradeship of scholarship in the fields in which modern scholarship is working. All these are only allies of the movement for the bringing together of the people of God who have been scattered and divided by considerations that no longer have meaning, that seem to some of us to be even impertinent and irrelevant in the work of the modern church. The movement for Christian unity must therefore probably pass through three phases in order to become a reality and to reach its consummation. The first phase will be the creation of a Christian union conscience. This idea of unity must be brought down from the rarer atmosphere of sentimentalism and be brought home definitely to the individual consciences of the members of the Church of Christ. I must learn to feel and you must learn

to feel that it is nothing short of sin to have Christ's body so divided. Each man who strives to be loyal to his Master must be made aware of the sinfulness of his share in blocking the way of that unity to which Jesus Christ himself looked forward.

The second phase of the Christian union movement is the overcoming of denominational inertia. When all has been said about our conscientious differences, the deeper fact remains that we are divided primarily not because of conscientious reasons, but just because we are! It is sheer, sordid inertia that keeps us apart. Denominational pride, property investments, tradition, a religious press that depends for its very life on sectarian clannishness—these are the things that keep us apart.

The third phase of the movement toward unity is the transcending of conscientious differences. There are differences, and they are conscientious, but they do not strike down into the deep soil of faith and loyalty. They are capable of being reconciled on a higher level, from a higher point of view, and it is our duty to find that higher level, that higher point of view.

Mrs. Katherine S. Westfall (Northern Baptist Convention, Chicago, Ill.): I feel very strongly that in this matter of co-operation, both at the home base and among the Boards and missionaries on the field it should be agreed that the same form of work is not to be duplicated at any one locality. Such a covenant may seem unnecessary to many of you in the great Latin-American centers, where the work is so very limited. But in many North American fields we have found identically the same kind of educational work being done by several organizations. How much better it would be if all Boards before undertaking any new work should make a survey to know what is being done, so as to decide fairly what form of work is most needed. It is equally necessary that missionaries should take care to make a careful study of their whole field and of all the agencies at work so that their recommendations will truly represent fresh contributions to Christian activities and not mere rivalry. It is well worth while, as we have recognized, to give women the opportunity for a well-rounded education. Therefore, the different Boards should make the effort on the fields to share in this provision. In a good many of our Latin-American fields we need kindergarten training courses. One Board could offer such training for a large district. There is also much call for nurse's training courses, and one Board could provide that for several denominations. Such correlated action would prevent any waste of our very inadequate funds or of effort. At the same time we would give to these Latin-American countries educational developments covering all the fields.

### Educational Cooperation

Rev. Samuel R. Gammon, D.D. (Presbyterian Church in U. S. A., Lavras, Brazil): There are a large number of our schools in Brazil doing primary and grammar-school work. They are not coordinated, but should be. For their coordination we greatly need the cooperation of all engaged in educational work. We have eight or ten, possibly eleven, schools for girls that are doing work that may be characterized as high-school work minus, not quite so complete a work as that done in the high schools of the better grades in the United States. We have also from eight to ten schools for boys, the work of which might, perhaps, best be characterized as grammar school plus. These schools are preparing for the professional schools of Brazil and for our theological seminaries. All such schools of each denomination need coordinating and standardizing, which means cooperation. We also need in Brazil one of the universities demanded for Latin America to afford the training needed by the classes who are going to occupy the places of influence and control in the affairs of the nation. We already have schools doing professional work in civil engineering, pharmacy, dentistry, agriculture and commerce, and we have five or six or seven groups of youth in training for the study of theology. Our desire is to organize all these courses for advanced study as well as the schools of secondary learning, and to bring them together under a Board representing all evangelical education, thus forming the basis for an evangelical university with its professional schools.

Mr. Marshall C. Allaben (Presbyterian Church in the U. S. A., New York City): There are two distinct impressions that I shall carry away from this Congress: first of all, the magnitude of the task which confronts us in Latin America, and secondly, our own unfitness. But we are considering practical situations and must do our best to meet them. The Commission on Education in its report on page remarked: "We devoutly hope that no new institution of higher grade will be planted by any mission Board without due consideration as to whether it should not be a union enterprise." I am connected with a Board which is just now planting a new enterprise for the island of Cuba, and I come here today to challenge the other forces at work in the island of Cuba to consider whether the enterprise shall be a union enterprise or not. It is to be a normal school. Its value as an evangelizing agency cannot be overstated. It will send out hundreds of teachers to live Christian lives in community centers. No teachers in Cuba, except those who have attended a university, have had any training above that of a secondary school, and few university-bred men adopt the teaching profession. We need a teacher's college with strong courses in teacher training, manual training, in physical training, in domestic arts and sciences, nurses' training and all that. No

such school as that required can be had without cooperation, administering it by a joint board of directors representing all the evangelical agencies at work.

### Teaching Effectiveness

Prof. William Adams Brown, Ph.D., D.D. (Presbyterian Church in U. S. A., New York City): I wish to speak to one single phase of cooperation in theological education, and that is making possible the periodical release of some member of the teaching staff for special study or special literary production. Two great advantages might result from such a course as this. In the first place it would make possible that frequent access to the most recent sources of knowledge which we have learned by experience to be the necessary condition of permanent effectiveness in the teacher's work. On my way down to Panama I read the report of the Rockefeller Foundation with reference to its plan for medical education in China. It contemplates the establishment in certain convenient centers in China of medical institutions equal to any in the world. But it further proposes to correlate these central institutions with other promising ones in that great republic, and to bring there to them each member of the teaching staffs of those institutions for three months every year, so that they can be kept in touch with the last word of medical science. The evangelization of the world is a more urgently important task today than the perfecting of the world's health. Are we willing to set standards for the teachers of our preachers on the mission field less exacting than those now set for teachers of medicine? A second effect of such a program would be that we could bring back home from time to time men who are familiar with the conditions of Latin-American fields to put us in touch with those conditions, enabling the home base to cooperate intelligently in preparing its missionary candidates for service in Latin America, as they ought to be prepared. Our own conception here of the importance and character of this task has been radically altered by our first-hand contact with those in the field. Why should not leaders be continually coming back from Latin America to tell us what really needs to be done! A third result of this plan would be to bring about acquaintance between those who are to be the future leaders in the different Communions, making them conscious of that common evangelical Christianity which we have all agreed is the supreme need of the Church, not in Latin America only, but throughout the world. The evangelical ministry must be trained in theological thinking, every phase of which was born out of a living conviction rooted in religious experience. Our sectarianism arises out of the fact that such thinking has been separated from experience and propagated by those to whom doctrine is one thing and experience another. The theological student must not depart from

actual life experience. How can he better realize it than by our bringing together in one institution those who represent the great common Christian traditions as well as different phases of Christian truth, that as they worship and pray and study together they may learn to understand one another and to take over from one another fresh aspects of religious truth, so as to build a theology as broad as the mind of God, as deep as the life of God? On such a foundation those must be rooted who are to successfully propagate Christianity against so highly organized a system such as that in the countries represented here.

Rev. Frederick T. Parker (Wesleyan Methodist Missionary Society, Colon): Those who have any acquaintance with the Methodist Church to which I belong will appreciate an incident related of a candidate for the ministry who was being examined. The presiding examiner asked the candidate how he would deal with a skeptic. His answer was that he would put his arm through the arm of the skeptic and take him for a ride on the tramcar. He, too, placed experience above theology! On this subject of cooperation and unity we have surely acquired a large volume of experience. Here in Panama is much overlapping as Dr. Landrith remarked, but I wish to bear testimony to a general cooperation in union evangelical work. About three years ago, on the basis of the circular issued by the Evangelical Union, the Baptist minister and myself in Colon agreed to hold union services during the first week of the year. In the following year this union was increased by another denomination and in this present year the churches represented in the union included practically all the evangelical churches in Colon. There was a certain feeling of inspiration and awe under the circumstances of our meeting so that the moral effect was great. They were held in different churches. The results were not only direct conversions in greater numbers than otherwise would have been the case, but a marked influence upon our own people. A growing unity of the work on the field will help to develop a spirit of unity at the home base.

Miss Ruth Rouse (World's Student Christian Federation, London, England): Just a word to supplement Mr. Hurrey's appeal on behalf of students going to North America. He explained the fine scheme organized in North America for welcoming Latin-American students who plan to study there. We in Europe are trying to do exactly the same thing for the students who come there to study. In Switzerland, for example, in connection with the Student Christian Association we carry on a work for students of different nationalities, helping them get settled down in the universities. In Great Britain also we have such a work, in London and other centers. It has been developed also for the students who attend the universities of Belgium. Many of the students there come over from Latin-American countries. In all these different centers we are doing

what we can to make these students feel at home. If ever any of you know of Latin Americans who are to study in Great Britain or in any other European country and will inform me regarding them as fully as possible, I will utilize such information as wisely as possible to help them begin and carry on their studies under the best possible auspices.

### Union Activities

Rev. William Flammer (Mission Board of the Christian Church, Balboa Heights): I come with a very deep conviction of the importance of the unique movement among the evangelical denominations of the Isthmus which I represent. Our work is confined wholly to Americans. The union idea on the Isthmus originated chiefly among laymen. A little nucleus of men and women from the States believed that the largest interests of the Kingdom made it not only desirable but necessary to abandon denominational lines and beliefs on the zone and to emphasize the fundamentals of the religion of Jesus Christ. Out of that conviction developed the present scheme for unity and cooperation among the American Christians on the Isthmus. As an organization we are aiming to conserve the interests of the various Churches of the States. We are holding the Christians of different Communions together and seeking to keep their faith alive and active. There are large possibilities here of people getting away from God forgetting their church relationship and drifting, until the finer side of their natures has become paralyzed. By getting hold of these people promptly, because of our attractive fellowship, we cultivate their religious life and retain them as good church members. When they join our church organization they do not cease to be members of their home churches, but enter into a temporary connection, to last while they are at the Zone. If each denomination tried to maintain a church here, not one could be effective and appealing. United in this way the Union Church attempts to maintain a strong community Christian life.

### Cooperation With Governments

Rev. James H. McLean (Santiago, Chile): One century ago when these new republics felt the throb of freedom, the doors of Christian opportunity were swung wide open. James Thomson, a representative of the Bible Society, had an opportunity so large that had it been promptly seized Latin America might have been well evangelized ere now, but God's missionary agencies failed to cooperate with the willing governments and a promising opportunity was lost. Those familiar with the beginnings of evangelical work in South America know how great a factor has been the friendly relations of missionaries with governments. The history of pioneer effort registers incident after incident, where gospel agencies were introduced into the

various republics in response to a definite official invitation. The man of Macedonia who cried, "Come over and help us," was a real live Latin American who spoke Spanish and Portuguese and met the missionary at the entering port and offered him in every emergency loyal and courageous support. In Guatemala, Colombia, Argentina and Bolivia missionary work was undertaken at the solicitation of the officials of those republics. Men who recognize the impotence of formal ecclesiasticism and the sterility of irreligion are ready to meet with us, not to consider the causes of moral evil, but the remedies. Whenever the evangelical Church has an advanced program and develops a Christianity which touches social, intellectual and religious problems, the laity of Latin America offer active cooperation. The missionary ought never to be less than a spiritual plenipotentiary. He ought ever to hold free from political intrigue and the streams of his life ought to refresh the society which surrounds him. His attitude towards life ought to be that of whole-souled friendship, wherever possible. Certainly he makes no gain by isolation and antagonism; much less by competition. In many of these republics the chief obstacle to progress comes from the opposition of individuals. Whether we are invited to cooperate in education, in temperance, in social reform, in a Christian sense, where we can do it without lowering our motive or surrendering our allegiance, we ought gladly to offer our help. Thank God, in spite of racial and political barriers there is no barrier on brotherly love. Here is a wide ministry indeed into which we can enter as God gives us opportunity.

Bishop Francis J. McConnell, D.D. (The Methodist Episcopal Church, Denver, Colo.): Cooperation may be significant by indirection, by the production of an atmosphere in which evils cease to live. The missionary cannot very well go into Latin America and directly attack the social evils of his time, as he can in the United States. Latin America will rightly say these matters are their own affair. Some evils can only be corrected by creating an atmosphere in which they perish of themselves. When I was a boy and got my first glimpses into geological history, I used to wonder who killed those great beasts of tremendous size and fearsome name which splashed about in the swamps. After a while I made the discovery that nobody killed them; the climate changed and they died. So with many evils in the world: they are to be overcome by a change of climate only. The only way we can produce a spiritual climate is by the dominance of the cooperative movement in the lives of the churches. You may have heard of the two men who were discussing the climate of New England and one asked the other, "What sort of climate do you have up there in New England?" "Oh," he replied, "New England has no climate—merely samples of weather." Now if in Christianity we have merely samples of

ecclesiastical weather we are not going to create the sort of climate in which evils will die of themselves. There must be all over our territory a closer coming together of Christians, which will bring some phases of activity to their best expression and other phases to extinction.

### The Program Before Us

Mr. John R. Mott, LL.D. (The Advisory Committee): I think all but one, possibly two, of the eight Commission reports have made specific suggestions and even strong recommendations in the direction of the creation of some small and effective agency or committee which will enable us to complete certain work begun by this Congress and will likewise carry forward to completion the investigations instituted by the various Commissions and other bodies of problems that are pressing upon the Churches in different fields; which will give effect to the findings on which evidently the delegates of this Congress are fully agreed, and which finally, will facilitate the process of cooperation, where desired by the leaders of the agencies concerned. Your Business Committee has consequently given this matter considerable attention. Several of its members have given somewhat thorough study to a proposal which the whole committee yesterday unanimously endorsed. It is expressed in a series of resolutions, which will be brought before you in print in the bulletin tomorrow morning. These resolutions call for the perpetuation and enlargement of the work of the Committee on Cooperation in Latin America, which brought about this Congress. They likewise call for the creation of sections of this Committee, one for the United States and Canada, another for Europe. Each section will work quite independently of the other in details that concern the missionary Societies of their own countries in relation to the work in Latin America. The resolutions likewise imply that eventually there will be developed in different parts of Latin America national or international committees, each independent of any other committee or agency, even of the cooperating committees of North America and Europe. The Business Committee believes that this plan reflects adequately the mind of this Congress. Some of its members believe strongly that eventually, and perhaps in the comparatively near future, there should be established in Latin America itself an effective thoroughly representative committee with purely advisory and consultative powers, certainly having no executive function save at the unanimous request of the missions and Churches concerned. By creating such a committee we will be working in line with the best precedents in various parts of the world. I might refer to some of these. In India there is what is known as the representative council, in which all of the seven great divisions of India are represented, Madras, Bombay, the Central Provinces, the United Provinces, the Pun-

jab, Bengal, and Burma. Each of these district councils has in it representatives of all the native churches and all the missions at work in the area concerned. Each of these representative councils is independent of other representative councils. Then there is a national council in India, made up of representatives of these various provincial councils together with some coopted members. The chairman of this national council is the Metropolitan of the Anglican Communion of India. China has a similar committee known as the China Continuation Committee, made up of about fifty leaders of the Chinese churches. Bishop Roots is chairman of that committee. In Japan there is a similar committee, of which Dr. Ibuka is president. That is a similar committee in South Africa and there is a nucleus in the Levant. Other similar committees are found in Ceylon and the Straits Settlements. If we act along these lines proposed, we are merely proceeding along lines of rich and wise experience. Not one of these countries would think of reverting to the days when they were without these simple agencies to represent them in a purely advisory and representative way. I trust that you will give careful study to the proposal of the Committee.

### The Concluding Address

Rev. Charles L. Thompson, D.D.: I should be untrue to the state of mind in which the Commission approached this question and in which it has come to its conclusions, if I did not speak frankly. Because we are dealing with countries which have an older religious faith, our relation as evangelical Churches to that faith must be considered. We cannot escape this responsibility. This inherited faith is not, however, the only faith of these countries. They have Christian Science, Theosophy, Free Thought and Spiritism. In view of them all, what attitude shall we maintain? First, we are charged with a definite message. If we have no such message, we have no business in Latin America or anywhere. We must be true to our message as we understand it. Intellectual honesty is the prime requisite of a missionary. Christ required it first of all. Because it was lacking among the Pharisees, he used the searching words of the twenty-third chapter of Matthew. We must declare the truth, the whole evangelical message, the gospel of repentance and faith in Jesus Christ. This is our clarion note, which must ring out, as it rang from the lips of John the Baptist. The missionary or minister who compromises this gospel, in the face of any opposition, compromises his sacred manhood. But, in the second place, our message should be spoken positively and constructively, tenderly, not controversially. I do not say there should be no controversy, but it should not be sought. It is better with Paul to explain our faith than to attack that of others. Again, the message must not stand alone. It must have an incarnation. Those who hear the gospel must be made to feel that those

who preach it have come as devoted friends, to enter in Christ-like fashion into their lives. The gospel often finds acceptance when it weeps with those who weep, when it becomes solicitous for crushing social conditions, when it opens hospitals, schools, and sends out teachers and household visitors. Such social ministries afford an indefatigable chance for cooperation. Only common endeavors can lift communities. Union movements, in matters eleemosynary, educational, humanitarian and moral are absolutely essential. This brings me to one plain and direct word about cooperation with the inherited faith of Latin America. In expression of the general feeling of the field the report of your Commission now declares that there is not at present any hope of cooperation of any kind, or in any degree, with the Roman Catholic Church as an organization. This statement was not unanimously reflected in our correspondence, but it expresses the general testimony. We accept it as a present fact. We do not accept it as an ultimate fact. It is not even now a fact everywhere. When Cardinal Farley occupies the platform with Bishop Greer and other evangelicals in New York to promote some civic or social reform, it is a declaration that some time such a scene may be witnessed in Buenos Aires, or in Rio de Janeiro. We even dare to cherish the hope of an ultimate union of Christendom. We do not believe in the perpetual postponement of an answer to Christ's prayer. For the present we may approve the statement of the report on page

But our correspondence warrants us in saying that there is a chance now for some cooperation with individuals of any faith in Latin America. Many there are ready to say, as a South American Ambassador at Washington once said to me: "Our burdens are too heavy for us, we need your help." Our victory waits on our complete surrender of ourselves through prayer to the Spirit of God. We cannot trust our prejudiced intellects, but we can trust the spirit-filled heart. God at this Congress has wrought the impossible in answer to our prayers. There is power in united intercession which will enable us to meet our tremendous task with quiet minds and unfailing courage, giving us the vision to see and the will to act. He who handles the gospel sincerely has the dynamite of the Almighty. So with one mind, baptized into one spirit, let us give ourselves to the grandest task ever given to the Church of God, the redemption of a whole continent, the world's central continent, from materialism, agnosticism and superstition. We shall not see the consummation of our hopes. It is a long enterprise, but to begin it with a common march is glory enough for one generation. We shall be sure of God's help, and that will be enough to ward off discouragement. On the way down I saw the lights of San Salvador and thought of Columbus, as he resolutely held

the prow of his caravel towards the sunset. With persistent courage quelling every thought of mutiny, he could say in the words of Lowell:

> "One faith against the whole world's unbelief,
> One soul against the flesh of all mankind."

Let such faith be ours, and today will initiate a progress which will never cease.

# THE TRAINING AND EFFICIENCY OF MISSIONARIES

A Discussion by the Congress on
Wednesday, February 16, 1916

## AGENDA FOR THE CONSIDERATION OF THE THEME

I. With the light you now have as to the requirements of missionary service in Latin America, what would you especially emphasize in the way of preparations if you had your missionary preparation still before you? (1) in connection with the preparation before leaving the home field; (2) after reaching Latin America?

II. What is the counsel of the Latin America churches as to the preparation of missionaries for Latin America?

III. How may the mastery of the language be best secured?

IV. How conserve the time and health of the missionary so that these may be expended in carrying forward his study as well as in accomplishing his distinctive mission?

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Considerations of space have made it necessary to abbreviate the addresses and remarks made in the course of the presentation and discussion of this Report. In doing this the attempt has been made to preserve everything that throws light upon the subjects considered in the Report. It has not been found possible in many cases to submit the report of the addresses to those who delivered them for their revision.

## THE PRESENTATION AND DISCUSSION

Dr. Robert E. Speer, the Chairman of the Congress, presided. The discussion of the afternoon theme, "The Training and Efficiency of Missionaries" was opened by the Rev. Frank K. Sanders, Ph.D., Director of the Board of Missionary Preparation, who spoke as follows: A missionary leader whom we all delight to honor was recently speaking of three trips he had made throughout the mission lands of the world. At the end of the first journey he was convinced that the greatest need of the missionary enterprise was the multiplication of missionaries. At the end of the second tour he was rather inclined to think that the greatest need was the vast enlargement of the native agencies. But he came home from the third survey of the field, facing the great possibilities and the terrific obstacles of today, convinced that after all the most important need was thoroughly trained missionaries, and that such preparation would be the secret of the success of the missionary enterprise in the pressed it, of Missionary Studies. Such a Board was quickly organized in Great Britain, but it has followed a line of development quite different from that followed by the Board organized in North America.

You will be mainly interested in knowing what has been done on this side of the Atlantic. Early in the year 1912 a Board of Missionary Preparation, consisting of thirty-six members, was organized by the Foreign Missions Conference of North America, which represents all the foreign Missionary Boards at work from the United States and Canada as a base. The members of the Board were selected for their general representative character. They included missionary administrators, general educators, training schoool educators, women who are studying woman's important place in mission work, and those who might be properly called "missionary experts," that is, those whose long experience has qualified them to lead in shaping opinion concerning the important problems of the missionary enterprise. The Board relates itself to four classes of interests. First of all, the interests of the missionary candidates them-

selves. These are its particular objective. But it also holds relations to the Boards with reference to the administrative measures that have to be taken with missionary candidates. Furthermore, it comes into relation with educational institutions, since it has many suggestions to make with reference to possible courses that will help to prepare missionary candidates for their work to the best advantage. And finally, it seeks to come into relation with the young missionary in the field, at least up to the time of his first furlough and including that furlough. These four classes of interests have led the Board to take up five important types of work which perhaps I will have time to indicate briefly. Its first task has been the production of the necessary literature of information. I wonder if many of you have noted the fact, which most young missionaries realize keenly, that there has not been in existence any available documents which would tell an inexperienced candidate precisely how to begin to get ready for his work. It was a task which had to be undertaken from the beginning, so the Board of Missionary Preparation has aimed primarily to furnish in convenient form reliable, organized information such as candidates need. The Third Annual Report of the Board in 1914 consisted of careful reports covering the various types of missionary service—evangelistic, medical, educational and work for women. The proof that these were valuable reports lies in the fact that they are still constantly called for. In the following year the Board prepared a series of reports on missionary fields and the preparation for them. It found that in the missionary world there were just about six typical fields, China, India, Japan, Latin America, the Near East, and Pagan Africa. These divisions represent not merely six countries but six different types of work, each calling for quite a little specific and unique preparation. The reports concerning them are not merely the result of the work of a committee, however good. Each committee was just as strong as it could be made, but its work was checked up twice over by the experience of the missionary world, so that each report became the contribution, not of a few people, but of hundreds, each one an expert. The Board is going right on with this service which seems to be fundamental. The second task of the Board was to publish the reports and make them available. Its third aim has been to study missionary administration, the best methods of administering missions, so that young candidates will be helped to come in contact with all possible means of development. The results of this study are brought to the attention of Board secretaries or members through conferences for leisurely discussion. In the fourth place, the Board seeks to render a general service to candidates through the director, a service which is analogous to that of a candidate secretary. There are only a few Boards that have chosen a candidate secretary. The Board of

Missionary Preparation studies the interests of all Boards in the attempt to get the right candidates into the right places. Moreover the Board of Missionary Preparation has a most important, far-reaching, slowly developing task in the standardization of institutions. Very few North American educational institutions are really doing the work we wish them to do. But by organizing a conference which will bring together the type of educators concerned, and by discussing with them the vital problems at issue in the scientific preparation of missionaries for their future task, a sort of standardization is being recognized and brought about which will gradually improve the opportunities for education or for specific training afforded everywhere to candidates. Finally the Board is interested in studying the needs of the young missionary, who is the most important factor of all. It is desirable that a missionary should not stop his education, when he goes out to the field. He ought to be beginning a new phase of it. He ought to be increasing in enthusiasm every moment of his stay upon the field, seeking themes for specialized knowledge along which he seeks to become an authority and in connection with which on his first furlough he will be doing some special studying at home. That is an ideal recently formulated. Very few young missionaries have had a chance to make much progress at it, but the Board stands as the friend to all those who wish to make the most of their opportunities on the field to develop a mastery of its problems which will express itself in a wide range of influence in later years.

The Board of Missionary Preparation does not merely approach these matters theoretically. It gets its data from the field. They have been secured there just as far as it was possible to get them. These published reports already referred to have been prepared in the first place by those who were acknowledged masters of each subject. They have been submitted for keen criticism to experienced missionaries at every stage of development. The best proof of their permanent value is that when the Fourth Annual Report reached China last winter, an order was started within a week through the Continuation Committee of China, asking for one thousand special reprints of the report on China to be placed by that Committee in the hands of every young missionary in China. That is one of the best testimonials ever received to the real, enduring value of the work which the Board is doing. But what we crave today from the missionaries gathered at Panama are practical suggestions. They will give thoroughgoing value to the reports and through them will be made useful for many others.

### Latin American Advice

Rev. Juan Ortz Gonzalez (The Presbyterian Church in Cuba, Sagua la Grande): We expect all the foreign missionaries to

know our history, to study our social habits, and to know us. The more a missionary studies the factors that have produced the Latin civilization and developed its particular institutions, and the more he grasps the Latin way of thinking and the way the Latins have of expressing themselves, the better it will be for him. It is true that his great duty is to preach Christ crucified. I praise God that I am trying to do that kind of preaching. But the more points of contact a missionary has with his people, the more open ways there are by which he can effectively preach Christ crucified. A genuine sympathy with them in all their trials, tribulations, and troubles has much value in unlocking their hearts. We expect also a missionary to preach Christianity, but not American Christianity. Of course I am not belittling our North American brethren. I mean that the work must be done after Paul's fashion, as I interpret him. He planted churches, he preached the Gospel, but he left to the individuals in those churches the task of developing their own national type of Christianity. The missionary should bring Christ to a people and let the gospel of Christ develop a national type of Christianity. That type will grow easily and strongly and will be deeply rooted in the public consciousness. We expect finally that every missionary will seek to relieve our problems. Unbelief, in Roman Catholic countries, is not so much a conviction as an error. It is an external protest arising from the supposition that there is no other religion than Roman Catholicism. These men and women know that many of the teachings of the Roman Catholic Church are in conflict with science and opposed to the progress of civilization. That leads them to declare that they will have no religion at all. Every missionary ought to understand the vital power of Christianity, its adaptation to life, and its clear principles as Christ laid them down in His blessed gospel. He could then reach these unbelievers. They are not really irreligious, so much as refusing to continue their accustomed religious view points.

Professor Eduardo Monteverde (President of the Congress, Montevideo, Uruguay): There are four classes of people with whom the missionary deals; with those already converted, with those who desire to be converted, with unbelievers, and with Romanists. We may safely pass by the first two classes. Whoever goes as a missionary knows how to speak to those who want to be converted and to those who are already converted. In order to speak to those who are skeptical in their tendencies the missionary should make himself a thorough student of all that we call materialism. He must know who the great men are in this field of thought and he must know their writings. In order to speak with power to Roman Catholics the missionary must know their doctrines and how they developed. He must also know how to defend himself against ingenious and bitter attack. It will help him greatly to know the character

of the Latin American, so that he will be very careful about the words he uses. He must be able to meet a very sensitive people on their own ground and win their regard and respect.

Important Qualifications for Service in Latin America

Rev. George H. Brewer (Northern Baptist Convention, Mexico City): The first qualification of a good missionary is the deep conviction that a missionary is a messenger for Christ, sent by God to communicate His message to a lost world. Such a conviction as that clothes him with the sense of authority that comes from above. It enables him to meet adversity, gives him poise, and helps him to undertake his great task with more determination. To that conviction should be added another—that he is sent of God to Latin America. No missionaries should come to Latin America who have left their hearts in the North. They must make their homes in Latin America with the Latin peoples. His second qualification is a thorough education. To be successful in the great business of being a missionary requires the wide range of knowledge which can only be obtained by thorough academic, collegiate, and theological courses. In Latin America the missionary must know history and literature, not only of his own country and of Europe in both ancient and modern times as we ordinarily have them taught in our academic courses, but the history and the literature of the people among whom he is going to live. He should be conversant with more than one school of philosophy and be able to appreciate in some degree the psychology of the Latin mind. A third essential qualification is a fine sense of gentleness and courtesy. Many American missionaries have missed out, because they were too abrupt. They have not learned how to treat the Latin on the Latin basis; to be gentle and courteous and kind in their approach. Every missionary should become more or less of an expert in some practical line. Before leaving his home he might, for instance, take a good business course, so as to understand common bookkeeping and general administration. He might learn the elementary principles of architecture. Some of our church buildings in Latin America are fearfully and wonderfully made. I am sorry to say that in some of the countries I have visited a great deal of good missionary money has apparently been wasted, because the missionary in charge understood little about the construction of buildings or what becomes good building material. A missionary should also know something of sanitation and may wisely acquire a knowledge of practical plumbing. In other words he should be a versatile man in many ways. He should know how to get maximum efficiency with minimum expenditure. He should also have fair linguistic ability, for, if after three years on the field he is unable to stand before an audience and preach acceptably in Spanish or Portuguese, it would be better for him to go home.

Rev. John Howland, D.D. (American Board of Commis-

sioners for Foreign Missions, Chihuahua, Mexico): A missionary certainly does need the mastery of the language. But if I were getting ready again I would study more than anything else how to touch individual souls, how to do personal work, how to be able to give the gospel to men and women of all classes and conditions, and to get in touch with them. We can do other things with comparative ease, but the transforming of people and of society is the great objective for which we were commissioned. Some of us discover in our later life as missionaries that we have hardly begun to do this thing for which we were sent. There are two classes of missionaries in general and always must be. The old missionary was sent out to be responsible for anything and everything. Fortunately for me I had to earn my own living, and to get my education I had to do a great many different things. I learned a bit of engineering, some carpentry, and all that sort of thing, and every scrap of that knowledge has come into good use. Such a missionary did his best at anything that came up. Nowadays our missionary enterprise is on a larger scale. It is often necessary to choose the right man for a certain task. A teacher for a special branch of work should be qualified to do this work. When a young man knows of specific work which he can do, he can prepare himself for that particular task. But in general I would advise a young man to prepare broadly. He should be ready to be put up against any ordinary task and to manage it as well as possible. If I were getting ready all over again, I would study from my childhood up to see how I could understand things from the standpoint of another. It greatly helps us when we go to a foreign country to have the habit of viewing things from the standpoint of that country.

### Important Details of Preparation

Señorita Cortés (The Young Women's Christian Association, Buenos Aires): The first need of those going out to Latin America to be missionaries is, from the point of view of the Latin-American woman, a strong personality. Never send a person who wishes to go just to see and to know something about Latin America. Such persons are no help to mission work. The next essential is the mastery of the language, Portuguese or Spanish. The missionaries must know the language. I think the mission Boards would save in the end, if they imported for their training schools Portuguese or Spanish teachers, and gave six months or a year to the intensive study of either language. No missionary woman can get close to the people if she does not know the language. Latin Americans do not care for broken Spanish. Readiness in speaking is one of the important essentials. Another essential is a thorough education. The Boards should send out their very best young women, who have had at least a college training. A valuable asset would be

a business course. I expect to take such a course of training when I go back to the States for my furlough. I feel the need of it very keenly. Of very great value would be a course in household economics. The principal and the vice-principal of every school certainly should have this knowledge. Another thing I want to emphasize. I thing that all of us missionaries should take part in the social life of the country where we are. We do not need to go to balls, banquets, or to join theatre parties, but we can touch people socially who cannot be reached in any other way. I have done this in my own social calls. My hostesses know who I am, and they give me an opportunity to speak of religion. They say, "You are from the Young Women's Christian Association. That is a Protestant institution, isn't it?" I tell them it is, but then have a chance to explain its real character and value.

Rev. George B. Winton, D.D. (Methodist Episcopal Church, South, Nashville, Tenn.): I was a missionary and have for some years been on the Candidate Committee of a Board. I take for granted two backgrounds, one a solid, Christian character and the other a college education. Assuming these, two qualifications seem out of my experience to be of transcendent importance. They are not quite separate, they belong together. The first of these is a knowledge of the language. It is not possible to know the language too well. No amount of pains should be spared to master it. And I would say that nobody can get Spanish or Portuguese quite so well as the one who really knows Latin, with the emphasis on the "knows." Time should be given to the study of the language before settling down at the field, if a teacher who has a good accent is available. About ninety-nine times out of a hundred he should not be an Anglo-Saxon teacher. A knowledge of the language is important, because it gives one access to the mind of the people. Language is a transcript of the mind; it is the medium through which one really gets in touch with his people. The other qualification is the power of thinking as others think. The missionary must look at matters, not from the point of view of the North American or of the Englishman, but from the point of view of those of Latin training. There are some peculiarities in their point of view expressed in the language. Take the word "injuria," the equivalent of "injury." You know what injury means in English, but in Spanish it means an offensive remark. Inappropriate or careless speech is very painful to Latin Americans, so that we need to know their language so thoroughly that we may avoid these offenses, get right into their manner of thinking and not be regarded as awkward foreigners.

### Language Mastery

Rev. Alejandro Trevino (The Baptist Church in Mexico, Monterey): I have been working with foreign missionaries

for the last thirty years, and I have among them not a single enemy, therefore I do not speak critically. It is quite important that the missionary should become able to use language appropriate and adequate to the situation. On reaching the field, some begin to use Spanish at once. It is a mistake to do so. One who studied a long time before he began to preach was asked why he did not begin to preach. He said that the gospel was so great a message and so important that he dared not attempt to begin to present it until he had acquired the power of presenting it clearly. Another missionary declared that he began speaking Spanish early, but finds that he cannot speak it everywhere. He evidently learned his Spanish from the common people which was a capital mistake. There is a Spanish that is easy to acquire but very difficult to get rid of. I warn you against that sort of Spanish, if you hope to be able to express yourself clearly to all classes.

Sr. Delgado de Vargas (Barcelona, Spain): To enable a man to master a new language give him the very best preparation. If you send him to the field in which he is to work without a good knowledge of its language, he will be as helpless as a new-born babe. Fifteen days ago I was talking with a gentleman not far from here, who, although he had been on the ground six months, had held no service in his little chapel, because he could not say a word from the pulpit. A few books had been recommended to him, but he had been without a teacher. Much of the Spanish learned in South America is acquired by picking up here and there a few words—the worst possible method. If Spanish is to be learned by the missionary on the field six months is insufficient. Two years is not too much time for getting ready to preach with clearness and ease. If anybody wants to learn good Spanish, he should go to Spain. It ought not to be difficult to make arrangements with one of the denominations working in Spain for provision whereby young men and young women from North America could go there and get a proper course in literary Spanish so as to come out fully fitted to go to work on arrival. The only Latin-American centers at which this could be done would be Buenos Aires or Montevideo. It seems to me that such missionaries should be sent to Spain. The American College in Madrid and the Union School of San Sebastián are schools in Spain to which men and women could be sent in safety and confidence for the purpose of learning thoroughly the Spanish language. Spanish should be taught by Spanish-speaking professors, Spaniards, if possible, who know English. The Spanish teacher who does not know English is not qualified to do this work efficiently. A knowledge of Latin is not necessary but it is more or less of a convenience.

### The Conservation of Health

The Rt. Rev. Charles D. Colmore, D.D. (Bishop of the Protestant Episcopal Church in Porto Rico): The conservation of the time and health of the missionary in Latin America is much the same problem as in North America, in the United States. Most missionaries do not need pity in respect to health. Very few are working in pestilential districts. There are some such, of course, and they should be especially guarded, but I doubt not that there are a great many places in the United States that are much worse from the physical point of view than the places where we work down here. Our greatest difficulty lies in our isolation. We cannot get home every year. But we need constant inspiration more than anything else. We go down to our fields anxious to give out freely the ideas which stir our own souls. But the time comes when we have nothing more to give out and very little incentive to attack anything. It seems to me that we should make more of our ministerial meetings. These we can hold right in the field, wherever there are two or three who can get together. But in addition and occasionally we need somebody like President King to come down to our section each year and give us a fresh view-point, something out of the research that he has been making, some encouragement to read and think along the lines in which we were interested before we began our missionary career. Mental and spiritual more than any physical care we need.

Chairman Speer: The Board of Missionary Preparation is anxious to get just as much practical, concrete suggestion here today as possible. Let many speak very briefly out of their own experience, making one or two suggestions.

### Miscellaneous Hints

Rev. F. S. Onderdonk (Methodist Episcopal Church, South, San Antonio, Texas): I would say this: I do not believe I can agree that missionaries should go to Spain to learn Spanish. In Mexico there is a certain prejudice against a Spaniard's way of pronouncing Spanish. We have tried the plan in Mexico, but have been laughed at by our Mexican brethren.

Rev. Theodore S. Pond (Presbyterian Church in U. S. A., Caracas, Venezuela): In all the northern part of South America the man that talks Spanish fluently and well is able to produce an electrical effect upon a crowd. They listen to him and like to hear him and his word carries much weight with them.

Rev. John W. Butler, D.D. (Methodist Episcopal Church, Mexico City): If a missionary feels his superiority, he had better lose that feeling before he gets to his new field, otherwise he will be a flat failure. Second, too much emphasis cannot be given to the need of treating Latin Americans with uniform courtesy. In my early years as a missionary a Mexi-

can preacher said to me: "It is just this way. Should you ask me in a polite manner to get down under the table, I would do it; but if you commanded me to go there, I would never do it." In the third place, some business preparation is very advisable. I have the assurance that in one of the largest theological seminaries in the North a business course will be introduced, especially for missionaries going abroad. In the fourth place, young missionaries going abroad should go for a life work. I heard a young missionary on the field once say that he had come for five years of experience. He got it and then went home to pose as a returned missionary.

Rev. George C. Lenington (The Reformed Church in America, Tompkinsville, Staten Island, New York): I wish that a great many missionaries would learn to wait a little while before dashing into the work. I would approve of all that has been said about the time to be taken for study. We have had one minister who did not preach at all inside of a year. We had another who began to preach the first Sunday he landed in the mission field. The former is a power today. The other man cannot even yet speak the language. I like what was said about our need for inspiration. The important fact is that a man must take time with God, before he can do his best service on the field.

Rev. William H. Rainey (British and Foreign Bible Society, Callao, Peru): It is a mistake to remind Latin Americans constantly that one comes from abroad. I once journeyed three days with an American missionary who mentioned the United States over one hundred times. Of everything he said: "We have that in the States," or declared "This is how we do it in the States." At the end of those three days even I had a little reaction. Again, we wave our flag too much. I have often been in a church social meeting, where the United States flag or the English flag was prominently displayed, whereas the national flag had an inconspicuous position. Naturally such an action does not prejudice the people in our favor. We should try to incorporate ourselves into Latin-American life.

Miss Belle H. Bennett (Methodist Episcopal Church, South, Richmond, Kentucky): I am sure that we must have language schools on the Latin-American fields. I do not believe we will find one missionary in ten who speaks the language perfectly, who has not spent at least one year in a language school on the Latin-American field. Another matter is important. It is absolutely necessary that the missionary should keep one day in seven free for rest. It is necessary for his health and efficiency.

Rev. Roberto Elphick (Methodist Episcopal Church, Valparaiso, Chile): To the missionaries who deal with national preachers or workers, I would suggest that they refrain from giving too many orders. The boss system will not go as far

as the scheme of comradeship. I have experienced both methods. Under one a missionary says to his helper, "Look here. Go sell those books, and distribute these tracts." The other and better way I learned from a missionary who, when he introduced me into my first pastorate in Chile said, "Let us go out and do our work." Then he took some books and a package of tracts and went with me from house to house, distributing tracts and inviting people. Such brotherliness is the secret of good missionary work.

MR. RICHARD WILLIAMSON (International Committee, Young Men's Christian Association, Mexico): I have a great respect for a classical education, but I had not been in Mexico long before I would have exchanged my three years of Greek and three years of Hebrew for good courses in sociology, economics and Spanish.

REV. ROBERT F. LENINGTON (Presbyterian Church in U. S. A., Curityba, Brazil): I have noticed the difference between missionaries in their attention to children, and I can assure all who are intending to be missionaries that they have a great many lessons to learn from the little children in Latin America. Just pay attention to them.

REV. LEANDRO GARZA MORA (The Presbyterian Church in Mexico, Monterey): I hope that our missionaries will not be discouraged and conclude that they cannot do good work in Mexico and South America, unless they are accomplished speakers in Spanish. The real essential for the missionary is a love for souls, the keen desire for the salvation of people, and the ability to use the Bible.

MRS. WM. F. MCDOWELL (Methodist Episcopal Church, Evanston, Ill.): After eight years of life in Mexico and fifteen years of administration work in the homeland, I have found it essential to select and send out good missionaries, well educated. Even among poorly educated races it is true that we can get far larger results with women of the highest ability and training.

MRS. W. A. ROSS (Presbyterian Church in the United States, Brownsville, Texas): I have one word to say. Teach every missionary woman to be home-maker, before she goes to the foreign field. I believe in the influence of the Christian home above almost any other agency. I have seen a great many missionary homes in Mexico that were disgraceful. We should establish beautiful Christian homes in these foreign countries, and I would beseech every woman candidate to make a study of home economics.

MISS CLEMENTINA BUTLER (Methodist Episcopal Church, Providence, R. I.): I approve of what was said with reference to flags. I like the Stars and Stripes as much as anybody, but in the present state of feeling in Latin America, or at any time, I think we should try to admire and love the flag under

which we work. Let us keep our United States flag in our trunk, where it may give us comfort and a sense of security, but emphasize national patriotism.

Rev. Frederick A. Barroetaveña (The Methodist Episcopal Church in Argentina, Rosario): It is easier to give advice than to take it. The chief work of the missionaries is to fish for men. Fish do not come to the fishermen. He must go to the river. I would emphasize personal work from door to door, from person to person, from house to house. Whatever a candidate can do to fit himself for such service will be wisely attempted.

Rev. Silas D. Daugherty, D.D. (Synod of East Pennsylvania, Evangelical Lutheran Church of the General Synod, Philadelphia, Pa.): Much responsibility for adequate preparation rests with the missionary Boards. They should carefully examine into the motives of the applicants for missionary work and their qualifications. In my experience, that, after all, is the main problem. Each Board should be exceedingly careful to study each candidate so as to get the men best qualified for foreign service. I have known utterly incapable men to offer themselves for the work. It is not a question merely of motive, but of ability and preparedness.

Rev. W. A. Ross (Presbyterian Church in the United States, Brownsville, Texas): One quality is particularly important to the American missionary who is going to Latin America, and that is, great patience. The twentieth century American is an impatient man. He has to learn that Latin-American countries go more slowly. Many times he must adjust himself to conditions that arise, if he is to do his best work.

Miss Margaret E. Hodge (Presbyterian Church in U. S. A., Philadelphia, Pa.): I would like to ask the missionaries, if they think it wise or necessary to have the same preparation for wives as for single women?

Mr. Sylvester Jones (American Friends, Gibara, Cuba): I am entirely in accord with the thought of the danger which comes from the isolation of missionaries. It is felt even by the older missionaries, and there is every good reason why newcomers should for a while be closely associated with older, successful missionaries.

Rev. John Luce Ramson, M.A. (The Church of England in Jamaica, Kingston): Perhaps I should not speak because we in Jamaica have no real contact with the Latin-American world. But it might be interesting if I said something about the preparation of missionaries for Western Equatorial Africa. We have a mission school in Jamaica where we train our native teachers. While going through a general course of training they attend some theological lectures. They go through the hospitals with a doctor and get some ideas of what to do in first-aid cases. Occasionally they get a short course in engineering of some

sort. All this stretches over a period of three years, during which time those in authority have an opportunity to judge of the men who have presented themselves for this training. It is, I think, very important indeed, as one speaker said just now, to know whether men have the character required of those who go out into the mission field. We do not aim to teach them their new language. When they reach Africa, they have time for language study, sometimes as long as eighteen months.

Rev. Eduardo Carlos Pereira (The Presbyterian Church in Brazil, São Paulo): The missionary going out to the field must emphatically strive to put aside any prejudice that there may be in his heart against the people to whom he goes. He cannot be successful without having a real spirit of love in his heart towards his people. There are four requisites for a successful missionary in Latin America. First, he must have had good literary and theological courses. The Brazilian people greatly respect a man of fine culture and quickly detect its lack. The second requisite is that he shall not be too much of a modernist. The churches want the pure, full gospel without modern additions. The third requisite is that he must never be proud or arrogant. He is to live among a very susceptible people who cannot tolerate popery of any sort. The fourth requisite is that he shall not belong to any secret society. His only trust must be in God. In the Brazilian Presbyterian Church at least, there is a very strong opposition to masonry and all other secret societies. Their secret vows seem disloyal alike to God and to men.

### Language Mastery

Rev. Webster E. Browning, Ph.D. (Presbyterian Church in U. S. A., Santiago, Chile): It is very important that the young missionary shall be able to speak and write correctly the language of the people among whom he labors. If a man really wishes to have the language, he must first secure a good teacher. I shall always remember with a great deal of pleasure and affection the first teacher whom I was able to secure in Latin America. He knew not one word of English and as I knew no Spanish we had some difficulty at the outset. After the first few days we did all our work in Spanish. We must have a teacher who not only can speak the language fluently and finely, but one who is also a scholar and trained in educational method. Then the new missionary must have mapped out for him a carefully prepared course of study. There is a feeling among some missionaries that there is no need for grammars in learning Spanish; but it is my conviction that one should not work on any language without a grammar which sets forth all its technical details. Without this one may become able to speak just as some people speak their own language, but he cannot

really master it. That phrase, which has always stuck in my mind, "La practica vale mas que la gramatica" ("The practical command of a language is better than a knowledge of its rules") I believe to be true. I know of a certain missionary who refused to preach or take any part in work until he had "mastered the grammar." He worked away four years and has not mastered it yet. The first thing is to get grammar, but it must also be used. Practice continually. A great many amusing mistakes are made. It is not pleasant to go into an ice-cream parlor to order two dishes of ice cream and discover that you have ordered two dried codfish; or to order some strawberries and get ducks. But one who tries will find such difficulties straightening out. Of course even correct speech is not the conclusion of the matter. The missionary should read some of the best writers in Spanish.

Rev. Alvaro Reis (The Presbyterian Church in Brazil, Rio de Janeiro): There are five requisites for successful missionaries. First, they must know the religion of the country to which they go. In the practice of their religious faith people most readily reveal their character. Second, they must know and allow for the life and customs of the people, loving what is choice, mourning over what is unworthy. Third, they must know the language of the people and speak it with accuracy and elegance. Some missionaries are unsuccessful because they do not make enough of this. After twenty or twenty-five years they cannot do the work they ought to do, because they do not even then handle the language properly and know nothing of its classic literature. Fourth, they must lead consecrated lives, like those of Boyle and Chamberlain, who became immortal in the history of the gospel in Brazil. Fifth, they should not preach rationalistic criticism. Denominational feeling is enough of a handicap to them without it in addition. We have already felt some of the ill effects of modernism in its criticism of the Bible, especially among people who are slightly educated. It is better for a missionary to preach the Christian life.

### Missionary Training

Professor Erasmo Braga (The Presbyterian Church in Brazil, Cadenas, Brazil): Assuming that the missionary candidate, before being detailed to Latin America, has shown his fitness for social and other leadership, and manifested a power of generalship, the diplomatic ability required in the embassador of Christ and a deeply spiritual life, there are certain lines of preparation which will go far to make him efficient. First of all, he should have experience in laboratory research in soul diseases. This would give practical completion to the technical education of the theological seminary. In the second place, he should become very familiar with the Church organization of which he is a part and accustomed to its usages

and to the proper management of a single church. Again the young missionary should have a grasp of sociology and of approved methods of social work, such as will meet the needs of the uncultured and backward elements in Latin America. Some knowledge of ethnology too would make it clear that however important the biological question of races may be in the Latin-American melting pot, the spiritual tradition is the only real factor to reckon with. Fourthly, one who purposes to deal with highly complex Latin-American society must gain a working knowledge of the language. He should also gain a knowledge of the history of its peoples, their literature and religious beliefs. One of the best histories of Brazil is in English. It is Southey's large and thorough work. We have poets and authors who have not merely written love songs and realistic stories, but have studied Latin-American life and expressed its ideals. Finally, all such men in time to come should study with care the literature produced by this Congress. Such men, when well started on their life work will neither see their influence confined to little groups of hardly won disciples, nor keep themselves at home talking English to their own family, nor will they become in any sense Protestant monks.

### The Concluding Address

Mr. Fennell P. Turner (Student Volunteer Movement, New York City): High standards in regard to the preparation necessary for missionaries have been set before us in the discussion this afternoon. I venture to offer a few suggestions as to what is necessary, if these standards are to be attained:

(1) Carefully matured plans and policies with reference to the work on the mission field, which will enable the missionaries and the missionary Boards to look a good many years ahead for the workers needed. Unless this is done the Boards will not be in position to take the time necessary to find the candidates and to train them for the work to be done.

(2) The practice on the part of the missionary Boards of selecting the candidates and assigning them to their fields sufficiently well in advance to make possible men and women securing the special preparation required.

(3) Willingness on the part of the missionaries in charge of the work on the field to protect the new missionaries for a sufficient time after they reach the field to enable them to become masters of the language and to secure such additional preparation as can best be secured after they reach the field.

(4) Candidates who are under the compulsion of an adequate missionary motive. Specialized preparation for specific tasks in the fields chosen well in advance is not inconsistent with the true missionary motive. Let me rather say that only the men and the women who are moved by the true missionary motive are qualified to undertake the grind which is necessary if they

are to take up the long and difficult courses of study which must be pursued, if they secure adequate preparation before going to the field, and after arriving on the field. Both time and self-denial are necessary to master the language and to make the other preparation on the field required for fruitful missionary service. Furthermore, the missionary must have a genuine missionary motive if he is to become a dynamic force. Specialized preparation instead of being inconsistent with the highest spiritual qualifications should be accepted as one of the disciplines in the spiritual preparation of the missionary.

(5) Candidates who have been born and nourished in a spiritual atmosphere. In one of his little books Hudson Taylor points out vividly the difference between "doing good works" and "bearing good fruit." Good works have in themselves no power to propagate; good fruit has in it the power to propagate itself. The emphasis which we of the Board of Missionary Preparation are laying on a specialized preparation does not mean that we believe a missionary is properly prepared, unless he has proven that he is a bearer of good fruit.

I close, therefore, with the suggestion that after all our efforts and attempts to adequately prepare the missionary we come back to the words of our Lord, who, looking on the fields white unto the harvest, commanded His disciples to "Pray the Lord of Harvest that He thrust forth laborers into His harvest." This is fundamental and a part of the preparation in which we can all take part. It gives us the satisfaction of knowing that the Christian who, with obedient heart, adopts this method is making his largest contribution to this great problem.

# THE DEVOTIONAL ADDRESSES

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# OUR ATTITUDE AND SPIRIT

The Opening Address of the Congress, delivered on the afternoon of Thursday, February 10, 1916.

By Robert E. Speer, D.D.

Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States of America.

As we come together in this Congress, it is with the assurance, resting upon sufficient evidence, that we are gathered in unity of heart, and with one controlling purpose and aim. There is no one of us who has any other desire than to do the will of God. And our one great longing is to see the Kingdom of God come in all the American nations and throughout the length and the breadth of the world. And the attitude and spirit which should characterize us in relationship to this common purpose, and the ideals of our gathering here, so long as we do not attempt to describe them, I presume we all feel to be fundamentally the same. Only when we do attempt to describe them do we begin to have misgivings and fears. We are so many different minds with such variant experiences. We come from so many different nations and races. We are called to deal with exceedingly intricate problems, and we tremble at the very effort to put into words with regard to these things what, so long as we do not try to put it into words but allow it to remain as an undescribed deep sentiment of our hearts, we feel to be a great unifying reality among us.

Yet, after all, why should we have any misgivings or fears? We meet simply as Christian brothers who have the one desire to meet here with our Lord and with one another and to confer together regarding other brothers of our Lord and ours whom, in His name, we would desire to help. What could be simpler than such a purpose as this? And what more can it require of us than just that we should be true disciples of this Lord of ours? And from that point of view it is absolutely without any fear or misgiving that we can securely pass forward into these days with the deep, quiet confidence that nothing can befall us that is not in the living, unifying will of God for His children, and that when these days are gone all the gratitude and assurance we feel now will be ours still, only deepened many fold.

Perhaps the difficulty of describing our attitude and spirit will diminish to our thought just in proportion as we can see the problem in purely personal terms, as a problem of personal attitude, as a problem of spiritual relationship to men and women.

First of all there is the problem of our attitude and spirit with regard to our Lord which lies at the very threshold of all we hope and long for in these days. Profitless will it be for us to go forward, if we cannot go in the most intimate fellowship and with the most unclouded confidence with regard to His presence in our midst. I shall never forget a little speech made by a high school teacher on the Island of Panay in the Philippines, last July, in a little gathering of welcome to a company of us who had gone to see the mission work in those islands. One phrase in his speech lingers, and will always linger, in my memory. He expressed the hope that their friends had come "to bring some sweet word from our dear Lord." That was his very phrase, "some sweet word from our dear Lord." And I thought of the Christian experience that lay back of that phrasing of this desire on the part of this Filipino boy, of all that it signified to us, of all that it ought to signify to us—the abiding longing of his heart and ours, always and in every place, to hear again, to hear anew "some sweet word from

our dear Lord." And I imagine there are many of us who would not have thought it worth while to come down to this Congress in Panama, if we had not been assured that in this place from that dear Lord we should hear some one, at least, of His sweet words. We have no difficulty in defining our attitude to Him. We shall walk with Him in these days, seeking to cherish no thought about which we can have misgivings concerning His approval, to speak no word which we would not speak, if we saw Him visibly here in the midst of us, to stifle in our hearts everything that we know would die if He, with the spell of His presence, were actually seen and heard by sense here in our company today.

And we are gathered, not with Christ alone but for Christ, and in the deepest and in the truest sense in Him. When I met our friend Mr. Howell from Cuba the other day at Kingston, on our way here, he remarked that he lived in Cristo, Cuba, and he went on to speak of what that fact suggested to the Christian and the longing that a man might really live in Christ. Our attitude will be an imperfect one unless in all the days of this Congress we abide in Jesus Christ, here in our discussions, wherever we may go alone, and in our social fellowship. We have an opportunity and we may confidently say a summons here from our Lord to pass forward, every one of us, into a really deeper, more vital experience of what the life in Christ is meant to be. If only here in this Congress we could project this missionary enterprise into Latin-American nations, with everything eliminated from it that could not abide in Him, what a gift from His Spirit would have come through this Congress, not only to these American nations but to the Church of our Lord throughout all the world!

It must be recognized that to the extent that we can really take this attitude here in this Congress we shall pass through some painful experiences. Men suffered who stood in the blaze of the holiness of Christ while He walked on the earth, and we shall suffer as well. Whatever in us is not of Him can not endure the companionship we covet during the days of this Congress. We shall

have to face our own work on new standards and more exacting principles. Each of us will have to think of the vast undone in our own neighborhoods and communities and nations. I was struck by a phrase in a letter which came to me on the steamer, just as we were sailing, from one of my dearest friends, the rector of a Protestant Episcopal church in Massachusetts. He had been intending to come to the Congress up to the very last moment, when he was prevented. In his letter he spoke of the way in which he is increasingly burdened with what he sees of uncompleted work, of unused opportunities, of immense need still unmet. He was speaking of a long motor ride that he had just taken through what we would regard as one of the best parts of our land. This is what he writes: "I am anew impressed, as always in these towns, first, with the poverty of our country, the squalor and unsightliness of our communities; second, with the unawakened life of our people; third, with the desperate need for God, which the Church has not yet half met; fourth, with the unpreparedness of our people—physical, mental and spiritual." How deeply all of us must feel these things as we stand in Christ's presence! How much more clearly we shall discern our own personal shortcomings, the causes of which we have known—intemperance of mind, self-will, deliberately cherished prejudices, limitations that should have been broken through and that have been fixed close about our hearts, how much more clearly shall we see these things, if One stands in the midst of us who is the light of all the world, shining with His brightness upon our personal lives!

And yet how sweet it will be, as well as painful, to have this fellowship with Christ and a real attitude of trust and union with Him during these days; to have Him save us from our self-despair and from those self-condemnations that have no mercy, which in His light we shall judge upon our own lives, and to lift us up into the perfect assurance that some day His victory is coming in our lives and in all these lands; that all that we see of imperfectness, of disobedience, of deliberate pref-

erence of something else to Him, will some day be cleared away in the light of the coming of His perfect kingdom!

Perhaps if we could just settle this one thing we might stop now. If, really and truly, we could come here in this opening session of the Congress, naturally, veraciously, directly into such a living consciousness of Christ's presence with us and our union with Him, we should have won all that we desire and might now go our varying ways to bear Him in a new sense and measure to the people who look to us "for some sweet word from our dear Lord."

And there is also the matter of our attitude and spirit with regard to one another. Regarding this, is there one of us now who has any misgivings or fears? I have spoken, I think, with some one from almost every delegation that has come from the different bodies to this Congress. In every case some one has said, "If no Congress were to be held, the fellowship during the voyage here and the discussions on the way were worth all the effort that has been put forth, and we might go home feeling adequately repaid for every sacrifice that has been made." Has any of us had an experience as rich and real as this before? Personally, I never had. I never have gone to any gathering anywhere with the same experience of heart, with the same feeling of brotherly love, with the same confidence of unity of mind, of result, which God has given in connection with this gathering here in Panama. The more varying our experiences, the more diverse our temperaments, the more supplementary our points of view, the richer our fellowship here, the larger the contribution which it will be possible for us to make to the body of Christ and its work in the world. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members, each one of them, in the body, even as it pleased Him." So God contemplates the body of his people, assigning to each part its own functions. He has brought us together so that by our various experiences he may enrich us each with the experience of us all and send us back larger men and women, be-

cause of that deeper fellowship, to take up again our tasks.

And beyond these things there is the problem of our attitude and spirit toward the work that has been given us to do and toward those for whom and with whom this work is to be done. What can one do here but go back and think of one of those other propositions with regard to our relationship to Jesus Christ, characteristic of the New Testament teachings? If we are meeting here *with* and *in* our Lord, we have gathered that we may become more *like* Him, that we may know what His attitude would be if He were here today, toward the problems with which we have to deal; what His spirit would be if He were here to face the problems that we must face when we go out of this Congress to Nicaragua, to Colombia, to Brazil, to Chile, to Argentina, or back to the United States. What was His attitude and what His spirit as He faced analogous problems in His own day,—His attitude and spirit towards the mission which had been given, towards the work that was to be done, towards the people who needed to be helped, towards the falsehood that needed to be antagonized and overthrown, towards institutions that defeated the purpose of God and His will for man, that thwarted divine love towards enemies that had to be borne with that they might be won, towards the truth that needed to be revealed, towards the life that needed to be given? What was our Lord's attitude and what His spirit with regard to problems like these? He was a man with that like passion with us, and He walked among men as we walk among men. He was given the work of His Father to do, as we are given our work to do. How did He bear himself towards such problems as we face to-day? Unflinchingly we may ask that question, and if there were time it would be of infinite profit to us to go back and study the actual attitude and spirit of our Lord towards those problems in His own life which were most nearly akin to the problems we face to-day in Latin America.

Let us give our attention to the marking out of four great characteristics of His attitude and spirit in these

matters. In the first place, He had with regard to this work of His an absolutely adequate discernment. He knew the men with whom he had to work. He knew the work that had to be done. He saw the unclouded issues that needed to be settled. He needed not that any should speak to Him about man, for He himself knew what was in man. He saw the truth and the way, and all the course that the way took. Our Lord dealt with his work with intelligence and understanding, and a full knowledge which he had gained with His Father that made Him adequate to all the problems that confronted Him.

Second, there was the absolutely undying, limitless love and compassion that filled His life as he dealt with men and carried through his work. "The good Shepherd layeth down His life for his sheep;" "Having loved His own which were in the world, he loved them unto the uttermost;" "A new commandment give I unto you, that you love one another even as I have loved you, that you also should love one another." It was a love that went to the limit. There was no limit. It was a compassionate longing and desire for those whom he would save, that would gather them as a hen gathers her little ones under her wings, that would make any sacrifice even to the end as expression and proof of its love.

Thirdly, there was this absolute unselfishness, the want of all self-will in the one personality that was entitled to it. "My judgment is just because I seek not mine own will." "I came down from Heaven not to do mine own will but the will of Him that sent me." "He that sent me is with me." "The Father hath not left me alone."

And there was lastly a patience that could never be worn away, a patience that never was fretful, never irritated, that never gave over, that held fast to one whom He even knew to be a murderer at heart through all the years, in the hope still that His love might save him; the patience that sat down in the midst of an infinite undertaking, looking across the uncounted centuries to the day when at last the work He came to do should be done. When in all the world before or since was there patience like this, patience that is love resting on the faith

that eternity is on the side of truth, and that will ne. relax that faith?

We may be sure that if we are to be like our Lord we must have our spirit and our attitude here in this Congress, and in all the work we do in these lands, characterized as His attitude and His spirit were.

We need to seek a clear, accurate understanding of facts throughout all these lands, to be undeluded, to lay aside all false convictions that we have built up. We need, if we are to be like Christ and to do His work, to see the truth regarding the work that waits to be done here. On the voyage down to Panama, Bishop Lloyd and I, while our boat stopped for a brief time at Jamaica, went to make a call on that venerable and godly man, the Archbishop of the West Indies. We suggested to him that perhaps he might write down some word that we could carry away with us as an expression of his blessing and an assurance of his prayers during all the days we were here. While we sat in his company he dictated this letter, addressed to us two, but meant for us all:

"Bishop's Lodge,
Kingston, Jamaica,
February 7, 1916.

Robert E. Speer, Esq.,
The Right Rev. A. S. Lloyd, D.D.,
The Congress on Christian Work in Latin America.
My Dear Brethren:

1. It has been a great joy to me that you have been able to come to see me at Bishop's Lodge during the brief time that your ship is in this port, as I am not able to get to the ship to see you and others.

2. I am deeply interested in the Congress to be held at Panama to which you are proceeding. I have read with care the various bulletins issued by the preparatory Committee in New York. I cannot doubt that the spirit manifested in these advanced reports will prevail in the Congress itself, and that there will be a sincere desire on the part of all those who will ultimately influence the decisions of the Congress, to make the full use of this great opportunity for obtaining reliable information as to the religious and moral condition of the communities in Latin America, and their educational needs. I trust that when the final reports are circulated they will, together with the influences started at the Congress, help to begin a new state of affairs in the vast

regions of country which you have under your purview.

3. May God give you his blessing, and therein the power to exercise a sound judgment and discretion in what is said and in what is recommended; and grant that all may be done in the deepest love of truth and charity!

I remain,

Yours very truly,
E. JAMAICA,
Archbishop of the West Indies."

I like this emphasis on the primary necessity of facing actual facts of human life here. By what would God teach us more distinctly than by the realities of His world today, and what could we do to carry out His will in these lands, if during the days of this Congress we did not come to see clearly and truly precisely what that will must be, in order that in all our nations His Kingdom of the rule of love may come? And our attitude and spirit, like His, must be, not only an attitude of clear discernment and perception of realities, it must be also an attitude of love that many waters cannot quench, that nothing can divide, that is stronger than death. How else can we hope to do the work that waits to be done but by what Raymond Lull spoke of seven centuries ago as he set out on his great sacrificial mission to the Mohammedan world, with the same spirit that we covet in our own lives to-day—"He that loves not lives not, and he that lives by the Life cannot die"?

I was thinking the other day of some words of one whom we did not even think of as a missionary to Latin America, but who once landed at Bahia, Brazil, and looked over the city. I refer to David Livingstone who touched there on his way to Africa and then went on to live his life of love in that dark continent. You remember his practice in the last years of his life, on each new birthday, of writing down a fresh prayer expressing all his longing purpose for the year beginning. On the next to the last of his birthdays, I think this was the prayer: "O divine love, I have not loved thee deeply, richly, tenderly enough. Enable me to love thee more and grant, if it shall please thee, that before this year is ended I may have finished my task." O divine love, we have not

loved thee deeply, richly, tenderly enough. We have not been equal to our work because we have been defective in our love. I think, friends, it must be something more than prohibitions and restraints; it must be the love that lifts us to the positive ministries and sacrifices for which love calls, not merely that the harsh and uncharitable words should not be spoken, but that the word of tender appeal should be spoken and the life of love lived that carry with them out of the heart the love that cannot be resisted or gainsaid. There is a wonderful passage in James Thompson's "City of Dreadful Night," where the soul in its dismal way gropes in the darkness across the desert, rough talons and arms grasping at it from the scraggly bushes on either side as it passes along in the darkness. Presently the soul comes to a high precipice and looks down over a great stretch of white sandy beach on which the surf of the incoming tide is breaking. There, to its horror and consternation, on the beach, nearer to which every instant come the lapping waves, lies the soul's body, to which it cannot go. The soul looks down in horror upon itself, waiting there for the slow engulfing of the approaching tide. Presently, far down the sands a white figure is seen drawing near, as of a woman carrying a red lamp in her hand, and the soul watches with intense eagerness the succor which draws near. The woman walks on, closer and closer still, until the soul sees that it is not a lamp that she carries in her hand, but her own bleeding heart, and the blood-drops trickle step by step apart as she makes her way to where the soul's own self is laid, and stooping over, she gathers up that which she would save. We wait at home, as much at home as anywhere, for a new tide of the same compassion that uttered itself on Calvary and in what lay before Calvary.

And not only must our attitude be one of clear discernment that does not flinch, and of a compassionate yearning love, but it must also be stripped of selfishness, of every type and character of it,—selfishness that can only see from our angle of vision, that can only include our own particular brotherhood, that can only live on the

line of our own tradition and experience. From this selfishness we must be elevated, if we would pass out in the greatness of Christ and be fitted to do his work in all these Latin-American lands. And if He could be patient and endure the degradation of sin against himself, if He who offered men such love as He brought, could still endure its refusal, and even love the men still who rejected His love, who are we that we should be impatient and fretful where He was quiet and calm and where only love filled His heart?

Do we really need any more than this, to know the truth, to feel with Christ's compassion, to be sure that our judgments are just, because we do not seek our own wills, and to be willing to wait as long as He has waited, who has tarried 1900 years to see all the travail of His soul, and has not seen it even yet?

I have not thought of evading the far more difficult question of our attitude and spirit towards what we believe to be error and falsehood. We would not be faithful disciples of Christ, if we did not honestly try to see our whole task and all its difficulties and lean upon His help to enable us to cope with these in their hardest forms. We have that problem. What is our attitude and what is our spirit to be here? Coming down on the boat, I have been reading again the Life and Letters of F. W. Robertson of Brighton, and have marked again the passages that have been the most familiar ones during the years, expressing all the hatred that blazed at times in one of the most charitable and loving spirits of his time. His biographer writes: "In boyhood and youth his religion, before it had consciously taken a distinctively Christian form, manifested itself in two ways—as hatred and resistance of evil and as a reverence and effort for purity." He wrote in after years what was true of his whole life: "There is something of combativeness in me which prevents the whole vigor being drawn out, except when I have an antagonist to deal with, a falsehood to quell or a wrong to avenge. Never till then does my mind feel quite alive." And later on, his biographer speaking again, refers to the indignation with which he

heard of a base act: "The indignation, on the other hand, with which he heard of a base act was so intense that it rendered him sleepless. His wrath was terrible, and it did not evaporate in words. But it was Christ-like indignation. With those who were weak, crushed with remorse, fallen, his compassion, long-suffering and tenderness were as beautiful as they were unfailing. But falsehood, hypocrisy, and the sin of the strong against the weak, stirred him to the very depths of his being. 'I have seen him,' writes one of his friends, 'grit his teeth and clench his fist when passing a man who he knew was bent on destroying an innocent girl.' 'My blood,' he writes himself, after a conversation on the wrongs of women, 'was running liquid fire.'" And later still he writes regarding his feeling on reading "Macbeth": "On reading 'Macbeth,' when Macduff has his foe within striking reach, 'I felt as if to have a firm grip of a sword in a villain's heart were the intensest rapture this world could give.'" Now these were the words, I say, of one of the most loving, tender and charitable spirits of his time. We must interpret them in accordance with the principle which he had in mind when he used them. He saw the limitation and error in other men and sought beneath the limitation and error for the truth which was there, the truth which we can feel ourselves here beneath the words about and from Robertson. Unless we are able to hate the thing that is false how can we love the thing that is true?

And yet I have been wondering whether there is one of us to-day that dare play with this fire, whether there is one of us to-day whose hand is so clean and whose heart is so pure and whose whole life is so fused with love that he dare take up in his hand this sword. Is there one who dare do this to-day in His presence who is perfect truth and love and lowliness? Sometimes, remembering Jesus' judgment on the Pharisees, we think we can. Our Lord did assume a fierce attitude toward the Pharisees, but he also assumed an attitude toward Samaritans, and no one can read through the gospels without seeing what a chasm there is between these two

attitudes of our Lord. Both Pharisee and Samaritan held error, both Pharisee and Samaritan were separated from the vision of Christ, and yet His attitude toward the two was directly opposite. There is never a word regarding the Samaritan that is not a word of charity and good will. Some of His dearest utterances were made to a Samaritan woman beside the well. He made a Samaritan the type of good life. Perhaps we had better walk very tremulously in our feeling of competence to stand with Christ in this attitude towards the Pharisee and remember rather the attitude towards the Samaritan company, to whom His heart was always going out in loving compassion and tenderness and charity.

The word that Mrs. Kingsley writes down in the dedication of her biography of her husband makes clear what I have been trying to say, "To the beloved memory of a righteous man who loved God and truth above all things, a man of untarnished honor, gentle and humble, tender and true, pitiful to the weak, yearning after the erring, stern to all forms of wrong and oppression, yet most stern to himself, who being angry, yet sinned not, and passing through the gate of death, now liveth unto God forever more." Is it too much to expect that the spirit of Christ can bring us to that clear, true light during all the days of this Congress?

We should not adequately have thought of the right attitude and spirit in which we gather here and are to go away, if we did not lay emphasis upon just two other things for a moment. One is the spirit of energy. In our Lord's own words, "I must work the work of him that sent me while it is day, the night cometh when no man can work." The other is the spirit of expectation, that does not limit what God can do through us who have gathered here. It will be, unless we fail Him, more than he has wrought through any other company of men and women who have gathered in the name of Christ in our day. If our faith is equal to it, we shall begin in the days of this Congress a new era for all the nations of North and South America. Dare we limit what God stands ready to do in these days and in the years that

lie ahead? If only as little children we can have faith enough to make room for Him in our lives and lay aside differences with which we come, preconceptions, judgments that are narrowing and hardening weights; if only with absolute openness in the opening days of this Congress we meet here, we can make room for Him and not fix boundaries to what He will do.

And how through these days may we hope to keep this attitude and spirit—how, but by drawing near, very near, to our Lord Jesus Christ? We must acknowledge His ownership of our lives in a new and deeper and more absolutely surrendering spirit than ever before. No outward things need interfere with our hearing His voice. We shall not fail to hear it if we will but listen now, before our afternoon session shall separate. If He be true, and we know that He is truer than our knowledge of his being true, He stands now as He has always stood over against the doors of the hearts of His people; we may be sure He is standing in front of us now. O, if we but be still, we shall hear Him now as then. "I stand at the door and knock; if your Congress will open the door, I will come in,—I *will*." Shall He not? Shall each of us not say to Him now as one and all of us hear Him knocking, "Lord, I came here to have Thee come into my life in a new and more commanding way than ever. Come in! Come in!"

## THE PREEMINENCE OF CHRIST

By The Right Reverend Arthur S. Lloyd, D.D.
President of the Board of Missions of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Delivered before the Congress on the Morning of Friday, February 11, 1916.

Ever since I was told that I might have this privilege, a word that St. John spoke has been in my thought. I question whether I shall be able to make clear what I desire to say, and yet I must try.

The apostle was speaking of his Master's preeminence and he said of Him, "In Him was life and the life was the light of men." These words contain perhaps the most profound of all theological dogmas, but I do not fancy he was conscious of this at the moment, but rather of the changes that had been wrought in himself by contact with his Master. He was thinking back over his life; of the time when as a young man he was fishing with his companions and this man had come to them and said, "Follow me and I will make you fishers of men." And in his thought he had gone again over all the years, until at last he had come to the point where the risen Christ had thrown light on all that is infinite and beyond, and had made him able to understand how this life and the life beyond are one and continuous, even now being eternal because made complete by His power.

What I would emphasize is that he did not begin at the point where this revelation had been made, but with the

days in Galilee when he had first seen and loved Him, whom now he knew to be the Incarnate One. I do this, believing that it will make us able to realize the delight, the reverence and the awe with which he was thinking about the strange and beautiful value that his life had come to hold for Him as a result of that companionship. When he had first known the Christ, life was only the prosaic routine of a fisherman's life, his daily necessities driving him to his task. Now he had come to recognize the task as a means by which his life might be developed into that beautiful reality which his Master had showed. The illumination which had come to him had made him realize the dignity of his manhood and its possibilities, when it is lifted up into the place where a man has become a son of God. A strange and beautiful hope had been wakened in him through understanding that the accidents of his life were but the revelation of the love of his Heavenly Father. If we had time to follow the stages of his development, as this is shown in his gospel, this would be understood; for after all we must realize that his gospel grew out of the experience of a man who had been taught, of a man who had the courage to stand with St. Peter, when all men were confounded by what his Master had said, still clinging to his Master, unable to withdraw himself because he knew that the Christ had words of eternal life; a man who followed his Lord without question and with devotion, even though on the Mount of the Transfiguration he was still unable to understand what his Master was telling.

It seems to me inevitable that it was this process of development, made possible by what his Master had shown him, that made the disciple able to say, as he looked back upon it all, "In Him was life." Having said this nothing could be added. All that could be thought or dreamed of concerning a man created in the likeness of God He had shown and exemplified in his life and words.

What I would have you believe is that the apostle did not reach, by means of theological discussion, the clear understanding that made him able to declare without

reservation that in his Master was life; nor yet did he attain it because he believed any particular thing to be true of Him, but by that process which was eloquently set forth among us yesterday, by the exhibit of the infinite love of the Father which was showed forth in Jesus Christ. The man who had been able to ask his Master, "Lord, wilt thou that we bid fire to come down from heaven and consume them?" had grown up to the ability to declare, "His life is the light of men." The man who had failed his Master in the hour of trial was he who, running to the sepulchre and entering it, found the witness that He had risen again from the dead. The same man now, looking back over the years which had followed the days in which his Master had taught him, was able to say that he had seen His glory as of the only begotten Son of God. Surely it was the infinite love that the Christ had first revealed to him and had later imparted to him, which had developed in him the ability to understand. Presently, as we read in one of his letters, we find this man, as he looks out over the wretchedness and misery of the world he lived in, declaring—and I think we can almost note his agony as he wrote—"The whole world lieth in the evil one, and we know that the Son of God is come." As he spoke this do you suppose that he was thinking from the same point of view that made him want to call down fire from heaven, or was he thinking in the terms of the light that had lightened his life? Was he thinking of the curse that the old prophet called down upon sinful men, or was he thinking about that word which his Master had spoken and which he himself alone had remembered and recorded, "I am the light of the world." He is writing now to those who shall pass on to the ages the wondrous life that had come to himself, and he seems to be telling them, "This is His distinctive mark; this it is that separates Him from all else; this it is that shows Him to be the creator and Lord of the universe; in Him is life and the life is the light of men."

I have brought this to you because I am sure that just in so far as we also have been able to separate ourselves from the things that pass, and have drawn so close to the

Christ that He has illuminated our lives, our experience has been identical with that of His apostle, so that we may confidently say to all men, "In Him is life." Just in proportion as we can help men to comprehend this, shall we be able to help them to see life from the view-point from which St. John saw it. The sufferings of life cannot be eliminated, but they can be illuminated. The temptations that come to one will ever show the same ugliness, but in the light of His life they can be made the means of growing. The sordidness of life will continue to draw men back, but it will cease to dominate them as they are able to contrast it with the glory that shall be revealed. Life will still be full of uncertainty, but the illumination which He has thrown upon all human experience will make men certain as to what the end will be. Those who have come near to Him, as did St. John, will know that the future is as to-day, their life illuminated and interpreted, their hope assured. They will be strengthened, as he was, to declare that it is the Son of God who has shown them themselves; and because this is true for individuals, they know it is true for the race. Just in proportion as men are banded together for the one definite purpose of showing Him to the world, they will be driven by the same compassion that St. John felt, when he wrote, "The world lieth in the evil one and we know the Son of God has come." Does one ask, how can we know that this is true? The answer is that the witness is in oneself. Because He has shown us ourselves as we are, because He is the light that has lightened us, we may be certain that He will do the same for the world, once the world knows Him.

But if this is true, does it not lift up the task which has been committed to us to the place where angels have desired to come? We who are consciously poor and weak and vacillating, almost ready to believe that we can define eternal verities, though we know we are bound and hindered by our own prejudices, almost ready to believe that we know how to express the mind of God in spite of our unworthiness, in spite of our pride; yet permitted to commune together as to how to show Him to our

brethren who is the light of the world. Yet while we are conscious of these limitations, we still have our witness of the sincerity of our purpose as shown in the unity of our intercessions to the Father that the Christ may be interpreted to His redeemed ones. As we contemplate the wretchedness of the world we live in, we know that we are not depending on what we can do, nor yet on the little company of people whom we represent, but on the intercessions and labors of the whole body of Christ throughout the world, every member of that body having in his own measure and according to his own light realized the misery of Christ's redeemed ones, and all alike sharing the consciousness of sin that is to our own shame. To-day the whole world lieth in the clutch of wickedness, while we know that the Son of God has come.

Nor have I any doubt that, driven by this feeling, every one of us will be listening to hear what the Christ has to say: and in our intercessions will be more and more keenly desirous, not so much to see the particular undertaking prosper by which we are striving to help bring civilization to its highest expression, but that the work we do may be used of God to help lighten the world; keeping this in mind, that not what we know nor have learned nor have done, not the means we use, but the light which has lightened our lives and given us our manhood, will lighten all to whom He comes. Because we know that it is not what we do, nor what we believe, nor even our successes, but these as He uses them to enlighten men, these as they are the means of lifting Him up from the earth that He may draw all men unto Him. And we will perform our tasks with all humility and reverence, striving to exhibit His beauty and gentleness and strength, lest we blur the impression that the Christ would make. We do it with dread and apprehension, depending upon Him for grace, lest we who speak in His name should fall into the error of that prophet who would call down fire from heaven. Christ the life, ourselves the vehicle through which He will show Himself, our organization the mechanism through which He will accomplish

His purpose and cause His voice to be heard, not by ourselves alone, but by all those who love the Lord Jesus Christ in sincerity.

I recall these things in order, if I may, to help us all to realize that we must depend not on what we may conclude in our councils, but on His power to make our work effectual towards helping men to know Him who is life. I do it the more earnestly because it seems to me that in this day God's providence is mightily working, great things remain to be done, and we need to have special care, lest we undertake His work in our own strength.

The Conference at Edinburgh was of real value in helping to solve the problems confronting those who are trying to help the peoples in the East. It was fortunate for us all that when it was over some were moved to arrange for a like Conference with our brethren in Latin America, that we and they might know one another better; and that by considering together the problems which confront us and them, we might know how to render mutual service. Who would have dreamed that even then God in His providence was preparing to bring the two countries very near together, as if to make them realize that their destiny is one?

These continents have been developed in opposite directions. On its face it would seem that nothing could be more difficult than to reconcile the civilization of Latin America brought from Southern Europe, with the civilization of North America, the fruit of the sowing from Northern Europe. Indeed, so unlike have they appeared that they have grown as though having no kinship nor common purpose, until suddenly through the mighty changes that God has brought to pass, they have been made conscious that the destiny of both is tied up in the same bundle of life. The splendid task has thus come to us to devise means by meeting here together in council by which each may lend aid to the other towards helping to the mutual understanding of our ideals, without which there can be no community of feeling or unity in action. And this task is laid upon us, who know that only by constant effort are we saved from believing that our under-

standing of the truth is the only interpretation of it, and who with difficulty resist the temptation to believe that our point of view is the only point of view. Surely we have reason to keep constantly before us that while each must interpret the truth as he receives it, the whole truth cannot be discerned until men are able to make St. John's words their own, and declare, "In Him is life and the life is the light of men."

Our security is that we have come to this Congress confessing ourselves to be as children, depending upon the Spirit of God to show us how the life of the North and the life of the South may so touch one another and be so blended into one, as to make us able as brothers to build His Kingdom. And while we are doing this, God in His providence is weaving other bonds to bind us nearer together. The continents are being brought closer by scientific investigations and in their commercial interests. It is for us to show that in thus working together and striving to make God's earth a fit dwelling place for his children, all men are our brethren. Our assurance that we shall be prospered is that we know that the Son of God is come.

The question for us is, are we able so to speak with His voice and to manifest His life, that all our brothers may know and know assuredly that He alone is the life? We cannot think of the Kingdom of God without the world's development, just because we cannot think of the return of Christ while poverty prevails. All things which make for development, whether physical or mental or spiritual, are ministering to His Kingdom, but the work must all be done over again unless the scientist and the commercial man, as well as God's prophet, each serving God in His place, knows that He is the light which illumines men. It is our privilege to make this assured. Have we the love of God in us to make us stand ready to speak the words that He shall teach us, so that we may bear witness to the truth which we were set to interpret? Have we grace to love men as He loved men when He laid down His life for His friends? Happily, we have not to depend on ourselves alone, since we are but members of

His body and it is in the strength and the faith and the industry of the whole body, that body into which He has breathed His spirit, and to which He gives His power and has intrusted His task, that we will undertake the task committed to us.

# THE MINISTRY OF INTERCESSION

By The Reverend Archibald McLean, LL.D.
President of the Foreign Christian Missionary Society of the Disciples of Christ.

Delivered before the Congress on the Morning of Saturday, February 12, 1916.

Intercession is prayer offered for others, and not for ourselves, for cleansing, for guidance, for strength, and for victory. The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Our Lord prayed for Himself. He prayed at His baptism, before selecting the Twelve, in the time of His greatest popularity, on the Mount of Transfiguration, in the garden, and on the cross. We read that in the morning, a great while before day, He rose up and went out, and departed into a desert place, and there prayed. We read again that He went out into a mountain to pray, and continued all night in prayer to God. In Gethsemane, being in an agony, He prayed more earnestly, and his sweat became, as it were, great drops of blood falling down upon the ground. In His prayer a little while before His passion He said: "And now, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." He did pray for Himself, and we are to pray for ourselves, that we may stand perfect and fully assured in all the will of God.

But our Lord did not stop with praying for Himself. In His intercessory prayer, referring to His disciples, He

said: "I pray for them; I pray not for the world, but for those whom thou hast given me." He added: "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are." He did not ask that they might be taken out of the world, but that He should keep them from the evil one. He prayed for them again: "Sanctify them in the truth, Thy word is truth." And again: "Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me." He was profoundly concerned about His own immediate followers, but not about them only. So He said: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me and I in thee; that they also may be in us, that the world may believe that thou didst send me."

You recall that before He told Peter that he would deny Him, that night, before the cock would crow, He said: "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat; but I made supplication for thee that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren." Our Redeemer and Lord has left us an example in this as in other things, that we should walk in His steps.

The ministry of intercession had a large place in the early Church. Thus when Peter and John were charged not to speak at all nor teach in the name of Jesus, and were threatened if they disobeyed, the Church lifted up its voice in prayer with one accord and said: "Lord, look upon their threatenings; and grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of Thy holy Servant Jesus." The record states that when they had prayed, the place was shaken wherein they were gathered together, and they spake the word of God with boldness.

An incident in which Peter is the hero is recorded. Herod had killed James, and seeing that this act was pleasing to the Jews, proceeded to take Peter. He ap-

prehended the apostle, put him in prison, delivering him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people. While Peter was kept in prison, prayer was made earnestly of the Church to God for him. We are familiar with the account of Peter's deliverance from the hand of Herod and from all the expectation of the Jewish people. At the touch and command of an angel, the sleeping apostle arose, bound on his sandals, cast his garment about him, and followed the angel past the first and second guard and through the iron gate that led into the city. When the angel left him Peter called at the home of Mary, where many were gathered together and were praying. Because of the intercession of the Christians in Jerusalem, Peter was preserved for the great work the Lord had for him to do.

Paul understood the value of intercession, and in his epistles alluded many times to his prayers on behalf of his own children in the faith and on behalf of others. Thus in his epistle to the saints in Rome he wrote: "For God is my witness how unceasingly I make mention of you always in my prayers, making request if by any means now at length I may be prospered by the will of God to come unto you." He longed to see them that he might impart to them some spiritual gift. He wanted to have some fruit among them, even as in the rest of the Gentiles.

To the Ephesians he wrote: "For this cause . . . I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him, having the eyes of your heart enlightened, that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to us-ward who believe, according to that working of the strength of His might which He wrought in Christ, when He raised Him from the dead." In this same epistle he wrote also: "For this cause I bow my knees unto the Father that He would

grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inner man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that passeth knowledge, that ye may be filled to all the fullness of God."

To the Philippians he wrote that he thanked God upon all his remembrance of them, always in every supplication of his on their behalf, making his supplication with joy. He prayed for them that their love might abound yet more and more in knowledge and all discernment, so that they might approve the things that are excellent; that they might be sincere and void of offense until the day of Christ, being filled with all the fruits of righteousness which are through Jesus Christ unto the glory and praise of God.

To the Colossians he wrote: "For this cause we also since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of His will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God, strengthened with all power according to the might of His glory unto all patience and long-suffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light."

For the Thessalonians Paul prayed that our God might count them worthy of their calling, and fulfil every desire of goodness and every work of faith with power, that the name of the Lord might be glorified in them, and they in him, according to the grace of our God and the Lord Jesus Christ. It was for these people that he prayed night and day exceedingly that he might see them, and perfect that which was lacking in their faith. He prayed for them that the Lord would make them to increase and abound in love one toward another and toward all men, to the end that He might establish their hearts in holiness

before our God and Father at the coming of the Lord Jesus Christ with all His saints.

He prayed for them that the God of peace would sanctify them wholly, and that their spirit and soul and body might be preserved entire without blame at the coming of the Lord Jesus Christ. He prayed the Lord to comfort their hearts and to establish them in every good word and work. It would not be easy to mention any spiritual blessing for which the apostle did not pray for the believers of that time.

While Paul was praying for his converts and for others night and day exceedingly, and at every remembrance of them, he entreated them to pray for him in turn. The greatest man that ever lived, the greatest missionary, needed from the beginning the prayers of God's people, in order that he might be at his best at all times and be able to do his best at all times. With the aid of their supplications he would accomplish what he could not accomplish without them. So in writing to the saints in Rome, he said: "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayer to God for me; that I may be delivered from them that are disobedient in Judea, and that my ministration which I have for Jerusalem may be acceptable to the saints; that I may come unto you in joy through the will of God, and together with you find rest."

To the Corinthians he wrote: "Ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf."

After urging the Ephesians to put on the whole armor of God, he added: "With all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly as I ought to speak." He asked the prayers of the Ephesian Christians, to the

end that he might not be terrorized by the bonds and afflictions which the Holy Spirit testified awaited him in every city.

His request to the Colossians was this: "Continue steadfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest, as I ought to speak." There were times when great and effectual doors were opened before him; when he made this request the door was closed. He was not at liberty to go from continent to continent or from city to city, preaching the unsearchable riches of Christ.

To the Thessalonians he wrote: "Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you; and that we may be delivered from unreasonable and evil men; for all have not faith." He found false brethren as well as open enemies, and he wanted to be delivered from all such, that the progress of the gospel might not be hindered.

The author of the Epistle to the Hebrews wrote in the same tenor. "Pray for us; for we are persuaded that we have a good conscience, desiring to live honorably in all things. And, I exhort you the more exceedingly to do this, that I may be restored to you the sooner." The writer believed that prayer changes things. Alluding to prayer for others, the great apostle said: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high places, that we may lead a tranquil and quiet life in all godliness and gravity." In another place he wrote: "Brethren, my heart's desire and my supplication to God is for them, that they may be saved." He referred to the covenant people. He was so anxious for their salvation that he was willing to be anathema from Christ for their sake. This saying is akin to that of Moses, who, when praying for the forgiveness of the people, said: "Forgive them; and if not, blot me from the book which thou hast written."

James asked those to whom he wrote to confess their

sins one to another, and to pray one for another, and added: "The supplication of a righteous man avails much in its working."

Emerson held that every great work is a triumph of enthusiasm. It can be said with equal truth that every forward movement in the work of the Kingdom is a triumph of intercession. Missionary Boards and Bible Societies have been organized; missionaries have been sent into all parts of the world; the funds necessary for the maintenance and enlargement of the work have been provided; doors long closed have been opened; men and women at the front have been cheered and energized and prospered in answer to the believing prayers of God's people. The first missionary Society in America was the outgrowth of a prayer service conducted by a group of students in Williams College. And every missionary Society organized before or since was the result of prayer. The Student Volunteer Movement came into existence because a number of devout Christians were praying for the spread of the gospel in all lands. The Laymen's Missionary Movement had its origin in a prayer-meeting. The Missionary Education Movement was born in an atmosphere of prayer.

In England, when volunteers for the field were few and far between, a day of intercession was appointed. Christians met in private homes, in churches, in cathedrals and spent the whole day in prayer and praise. As a direct result there were more applicants for appointment in the months following than there had been in the same number of years preceding. St. Andrew's Day is observed in the English churches each year as a day of intercession. Other Societies have been greatly helped by the faith-filled petitions of the children of God. The support of the work from year to year, and the growth of the work from year to year are answers to prayer.

A delegate to this Congress who has made a special study of revivals has not discovered a single instance of a revival that was not preceded by much earnest prayer to God for his blessing. Another delegate tells of a marvelous revival in a theological seminary that had its origin

in an all-night prayer service conducted by a few students in one of their rooms. The experiences of Hudson Taylor, George Müller, Dwight L. Moody and others are the commonplaces of the religious history of our day. Hudson Taylor asked for a hundred missionaries within a given period, and $50,000 to defray the expense of sending them to China. As his bookkeeper was unusually busy, he asked that the money might come in a few large gifts. Before the year closed, 101 missionaries sailed, and $50,000 was received in handsome gifts. George Müller received $7,500,000 in answer to prayer. He was able to care for thousands of orphans, to send out and sustain a large number of missionaries, to establish hundreds of Sunday-schools, to distribute hundreds of thousands of copies of the Scriptures, and to preach the gospel in person in all parts of Christendom. The answers to Moody's prayers were almost equally notable.

No other request comes from the missionaries so often as this: "Pray for us." They may need equipment and reinforcements; but more than these they need a volume of prayer on their behalf. They need the wisdom that is profitable to direct, the patient enthusiasm that will keep them from failure or discouragement, the ability to manifest the life of Christ in their own lives and to preach the gospel in such a way that multitudes will believe. They know that in times past they have been graciously and mightily helped through the intercession of God's people near at hand and far away. With them this is a question of fact and not of speculation. Before going on his tour around the world, our chairman of the Continuation Committee of the Edinburgh Conference, Dr. Mott, asked a large number of Christian people to pray for him. The results achieved in the conferences held are a demonstration that God hears and answers the prayer of faith on behalf of his servants. There are members of this Congress who have been brought back from the gates of the grave; men that should have died according to all the teaching of medical science, and who would have died, if it had not been for the supplications of God's people for their recovery. There are others who

have been protected against accident and injury and helped in other ways not less wonderful, and who believe in their souls that they are what they are and have done the work they have achieved because of the prayers offered on their behalf.

Through the ministry of intercession, all can help forward the evangelization of the world. There are many who cannot go to the field; they do not have the health and the training necessary. There are many who cannot give money in any considerable amounts. But all can help with their supplications, and accomplish perhaps as much as those who go and as those who give largely. They can assist the missionaries by praying that the spirit of Jehovah may rest upon them, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord, to guide them and to prosper them increasingly. This being so, it would seem that every Christian who is at all interested in the work, as he thinks of the workers, would be disposed to say, as Samuel said: "God forbid that I should sin against the Lord in ceasing to pray for you."

"For what are men better than sheep or goats,
That nourish a dull life within their hearts,
If, knowing God, they lift not holy hands in prayer,
Both for themselves and those they love?
And so this whole round world is bound
With golden chains about the feet of God."

One distinguished religious leader of our day has spoken of intercession as a deeply buried talent. It is the conviction of many eminent Christians that the churches are not praying for the workers and the work, as they are authorized to pray by the teaching of Scripture and the example of our Lord. There are those who believe that the mighty works of Elijah and the mightier works of the apostles, and far greater works even, could be performed, if we would ask in faith, nothing doubting. The master has said: "If ye abide in me and my words abide in you, ask what ye will and it shall be done unto you." And again: "If two or three of you shall agree

on earth as touching anything that they shall ask, it shall be done for them by my Father who is in heaven." Another precious promise is this: "Open thy mouth wide, and I will fill it." The resources upon which we can draw are infinite.

"Thou art coming to a King,
Large petitions with thee bring,
For his power and love are such,
Thou canst never ask too much."

God be merciful unto us and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy salvation among all nations.

Now our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word.

Now to Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations forever and ever.

Unto Him that loveth us, and loosed us from our sins by His blood; and He made us to be a kingdom, to be priests unto his God and Father, to Him be the glory and dominion forever and ever.

Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever.

Now the God of Hope fill you with all joy and peace in believing, that you may abound in hope in the power of the Holy Spirit.

# HOW TO PRESERVE A REALIZING SENSE OF JESUS

By The Reverend William F. Oldham, D.D.
Secretary, Board of Foreign Missions of the Methodist Episcopal Church.

Delivered before the Congress on the Morning of Sunday, February 13, 1916.

I suggest for your thinking this morning that verse in the first chapter of Acts which reads thus: "Ye shall receive power, when the Holy Spirit is come upon you." As we have been listening here and considering all the cross-currents that increase the difficulties of these vast fields, I feel sure that there has been a cry from every heart for power. Behind organization, behind progress, behind everything else, there has been this cry for that which shall increase our energy.

When we listened to Brother Colton as he brought before us in his Commission report the marvelous situation in Latin America, and when we considered, one after another, the difficulties in these widespread fields, we were all on the point of crying out, "Who is sufficient for all these things?" What shall we do? Shall we wait for more mission schools, wait for better literature, wait for this, wait for that or the other thing? What a long, long wait this poor human family of ours has had and is having! Time is, of course, an essential element in all advance, but no doubt we would all say with that little boy who had five small cakes and two little fishes, "Lord, here is all we have up to this time. Canst thou not somehow, by some superhuman element introduced, not let this poor perishing world wait any longer upon our poor, pitiful performance?"

I remind you of the fact that those to whom Jesus spoke had already received the Holy Spirit in a measure, for you will remember that they were sincere believers, and Paul said in First Corinthians, "No man can say Jesus is Lord but in the Holy Spirit." Still more remarkable I found the following passage in the twentieth chapter of John, the twenty-second verse: "He breathed on them and saith unto them, Receive ye the Holy Spirit." Perhaps this was for spiritual insight, because it is followed by those words: "Whosesoever sins ye forgive"—and so on; possibly it was the specific gift of the Holy Ghost, or it meant the discernment of the Spirit to know when men before you are sincerely repenting of sin. But apparently the full measure had not yet been reached; there was yet to be a fulness beyond any the disciples had up to this time experienced. For its attainment Jesus mentioned two conditions. The first was that they were to wait until Jesus was glorified, as you may read in the 39th verse of the 7th chapter of John: "By this spake he of the Spirit which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." The second was that they were to be of one accord in one place. I have sometimes wondered whether it is not easier to be of one accord when you are in different places? But they were to be of one accord in one place. These were the two conditions. Jesus had been glorified, and now meeting in that upper chamber, a little group of believers had come into perfect accord of mind and heart; and therefore the time had come for the promise to be fulfilled, "Ye shall receive power when the Holy Spirit is come upon you." And He came. This was the great birthday of this dispensation.

They were all filled with the Holy Ghost, as you may read in the fourth verse of the second chapter of Acts, and the great enterprise of what we choose to call foreign missions immediately began. ". . . And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. Now there were dwelling at Jerusalem Jews, devout men, from

every nation under heaven. And when this sound was heard the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marveled, saying, Behold, are not all these that speak Galileans? And how hear we every man in our own language, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, in Judaea, and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speak in our tongues the wonderful works of God." The moment they were filled with the Holy Spirit that great enterprise began which can only be really successfully prosecuted with the power with which they were endowed in that great hour. I heard Bishop Lambuth say on our way to this Congress that the Holy Spirit is peculiarly set forth in the Acts of the Apostles as the efficient energizer of the whole movement; and always the conditions of meeting the fullness of power are available—a glorified Christ and a unified Church.

What is it that the Holy Spirit does for believers that conditions power by his presence? First, he testifies of Christ. To be filled with the Spirit, therefore, is to be very conscious of the presence of our Lord, for Jesus Himself says: "Howbeit when he, the Spirit of Truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." And elsewhere he had said: "The Holy Spirit shall . . . bring to your remembrance all that I said unto you." Our very thoughts of Christ are prompted by the Holy Spirit; our very memory of Christ, his words and wishes, are suggested by him. O lover of Christ, who would fain dwell in his presence and hear his words in the chambers of your soul! These experiences are the fruit received from the Holy Spirit. It is his office to vivify Christ's presence.

Bishop Thoburn, whom some of us remember with

deep affection, was never tired of illustrating this idea with the statement that in an Indian marriage, when the marriage procession goes out onto the street, there is always appointed a torch-bearer who holds a torch so that the face of the bridegroom is lighted up. That is the office of the Holy Spirit, to give us so vivid a sense of Christ's presence that we will never forget Him. "Seeing it is God that said Light shall shine out of darkness, who shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." When we see that face illumined, its light immediately lights our darkness. Shall we not ask for the lighting of our souls by the revealed face of the illumined Christ, as the Holy Ghost makes that face vivid and illumined to all of us?

In the second place, the Holy Spirit produces in us the mind of Christ. One of the most beautiful hours we spent on board ship coming down here was when some of our brethren from Mexico and the United States talked to us in regard to the mind of Christ. "Let this mind be in you which was also in Christ Jesus." But whence is this mind to be derived? We read again these words: "Being in the fellowship of the Spirit." That is where the mind of Christ comes from. And what is the mind of Christ, as referred to in that chapter of Philippians? It is the mind of humble, lowly self-sacrifice. I am thinking now distinctly of my fellow missionaries, saying with them, how we need this humble self-sacrificing mind of Christ! Have we not keenly felt the suggestions brought to us by our Latin-American brothers and reinforced by some of our own number, that we are not to assume superiority? Where shall we find a creed for sacrificial devotion? Where shall we find this humility? Where shall we find this positive outpouring of selfhood? "Ye shall receive power after that the Holy Ghost is come upon you."

Then I read a very startling word of Jesus in the 14th chapter of John, 12th verse; God help us that this same spirit may make these words real to us: "Verily, verily I say unto you, he that believeth on me, the works that

I do shall he do also and greater than these shall he do, because I go unto my Father." And in another verse, "Thus saith the Holy Ghost." How profoundly we were moved when Brother Pond of Venezuela told us of long years of toil and of the seeming scantiness of results! How it impressed us when Brother Ewing declared that one could count on the fingers of his two hands the outstanding men of the evangelical faith in any one of those great republics! When we recall the fact that probably, counting with the utmost generosity, less than one-half of the many millions of people scattered throughout this Latin world are thinking in any degree the thoughts of Jesus as they were recorded in the Bible, or are comprehending the life and light through his pathway! With what real dismay that lady from Chile said: "If Chile is the best of Latin America, what about the rest?"

Now I stand here to inquire: Must this go on? Shall not the power of God break through? But even He must do it through some spirit-filled heart. It has pleased Him to confine Himself to that agency; "Ye shall be witnesses." Even God has no other way of witnessing excepting through the power of the Holy Ghost playing on the hearts of men. "Ye shall receive power." Is there a man or woman who does not long for the fulfilment of that promise? I close the suggestions of the morning by saying that the greatest word in religion is "Receive ye, receive ye." I sometimes wonder with all this absorption in our work, with all these strivings of our day, whether we may not be in danger of losing sight of that deeper fight, that larger factor in the whole matter, the power that is imbued through this means. And I call you this morning to that simplest and yet most difficult word, the simplest to the child-hearted, the simplest to the humble, most difficult to those who are at all touched with the thought that the wisdom of this world is somehow the greatest wisdom in which to accomplish things. I call you to the simplest and yet most difficult of all the messages of the New Testament, "Receive ye the Holy Spirit."

# LESSONS FROM THE EARLY CHRISTIANS

By Professor William Adams Brown, Ph.D., D.D.
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Delivered before the Congress on the Morning of Monday, February 14, 1916.

No theme could be more appropriate to the conditions which bring us together than the one on which I wish to speak briefly, for it puts our gathering in its true perspective, as the last wave of a great forward historic movement which has been gathering momentum through the centuries. Coming as many of us do from countries which pride themselves upon the antiquity of their religion, it is fitting that we, too, should remind ourselves of our spiritual ancestry. We, too, look back across the generations and feel ourselves encompassed by a great cloud of witnesses. Conscious as we are of our own shortcomings, imperfectly as we have realized our great ideals, we yet stand in the apostolic succession of faith and hope and love. And there is no sincere spirit of whatever name or race or clime, who has looked up in humble trust into the face of his Lord, or who has thrilled with the joy of sacrificial service, whom we may not claim as comrade and teacher in our quest for God.

What lessons, then, could these predecessors of ours teach us which will be helpful to us in our present task? Of the many that crowd upon us let me mention three. First, that there is no barrier, however ancient and formidable, that can permanently separate those whom

Christ has made one. Secondly, that the way God has appointed for the surmounting of barriers is the sharing of experience. Thirdly, that the experience which God would have us share is the enlargement and enrichment of life which follows the surrender of the will to the mastery of Jesus Christ.

The first lesson that comes to us from these early Christians is this, that there is no barrier, however ancient or formidable, that can permanently separate those whom Christ has made one. How many barriers there are which do separate us today, barriers of language, barriers of race, barriers of history, barriers of social custom and prejudice! We have been hearing about them during this Congress. We have heard of the difficulty with which the Anglo-Saxon finds his way to the heart of the Latin. We have heard of the need of a native ministry that can preach to each people the word of God in its own tongue. No one can deny that the need is real and that the difficulty is great, and yet we need to remind ourselves that this difficulty is not insuperable. God has made us for one another, and the man who has found in Jesus Christ the revelation of his own best self will, in time, find his way to the heart of the brother for whom, like himself, Christ is God.

What proof can we ask greater than is given by this Bible of ours, not merely by its teaching, but by the very fact of its existence? Are we told that we cannot speak to one another? We are doing it every time we read our Bible. Here is a book that was written centuries ago in languages that few of us can now understand, by men of other races and ancestry, living under conditions so different from ours that it would seem hopeless for our spirits to meet. It is a book that needs to be translated not simply into the vernacular of our speech, but, what is far more difficult, into the vernacular of our thought; and yet it is a book so simple, so direct, so satisfying, and so well fitted to the needs of every individual soul, that a child can understand its message, although no scholar can exhaust its meaning. As our thoughts turn back to the centuries when this book was

written, we see that Saint Paul faced every one of the obstacles which confront us to-day. Race prejudice, religious bigotry, social ostracism—he met them all. And yet there was not one that could not be transcended by a Christ-filled life. What an encouragement this is to us who now face these same obstacles. We are not preaching a local or a provincial or a national gospel; but a gospel that is universal, international and, in its great principle, unchanging. It is the message that comes from the heart of our common Father to man, His child.

But we learn from our predecessors not simply that it is possible to overcome barriers, but also how this is to be done. It is by the sharing of experience. If you want to bring a truth home with power to the hearts of men, you must translate it into life. Saint Paul was a theologian, and he knew how to expound and interpret the truth of God with all the resources of the learning of his day, when it was an appropriate time to do so. But when he was to preach at Corinth, that great city of the Greeks, he put all of his learning behind him, and he determined to know nothing but Jesus Christ and Him crucified. He knew that what converts men is not logic, but life, and so he preached to those cultured, sophisticated, skeptical Corinthians in the spirit of the blind man whom Christ had healed, who knew but this one thing, that whereas he had been blind, now he saw. Paul, too, had had experience of the redemptive work of Jesus Christ, and that experience constituted his gospel. He had been a slave of the law, seeking salvation through the righteousness of his own works, and Christ had made him free. He had been weak through the flesh, swept by passion, shaken by doubt. Christ had made him strong. He had been narrow and self-centered, trying to crowd great powers into little tasks, and Christ had led him out into the larger life, inviting him to share with him His great work of universal love. His experience was a thing which every man could understand, because it went down below that which was devisive in man to that which gives newness of aspiration and desire, to that which makes us all one.

We, too, must face a skepticism which finds our preaching foolishness and a religion of external authority which tries to find some substitute for the living Spirit which God desires to impart. We know that this is a travesty of religion.

We know that it is possible for a man here and now to live at his best if only he will take Christ for his Master. We believe it is God's will to impart His good gifts to every child of man. How shall we bring this conviction home to those whom we would win—how else than by first realizing it in our own lives, so that those who see us may take knowledge of us that we have been with Jesus, and through the witness of our own transformed lives be led to that Christ to whom we owe all we are and all we shall become. In this we are but following the example of God Himself. What is the incarnation but God teaching by experience, God entering into human life that He may speak to men through human lips all those great realities of love and joy and peace that constitute His own divine life, and that He wishes to share with us?

We learn then from those early Christians not simply that we may share experience, but also what is the nature of this experience which we are to share. It is the transformation and the enlargement of life which follows the surrender of the will to the Master Jesus Christ. An American author, who knows France well, returning after a visit during this war, expressed surprise at the new quality which seemed to dignify the personal appearance of the French people. It was something quite independent of the outward lines of the face, a certain dignity and beauty of expression, the cause of which at first was difficult to understand; but a brief experience soon revealed the secret. It was the inevitable enhancement of personal dignity which comes through the consciousness of serving a common cause. The people of France have been lifted above themselves to a higher loyalty and have been ennobled thereby. It seems to me that one can find no more apt description of an outstanding quality of those early Christians than this; they were

men who had been lifted above themselves to a higher loyalty, and who had been ennobled thereby.

And we are told, too, what is the source of the new power and the new nobility. It is contact with a larger life. It is the life of Jesus Christ who, through love, has driven out the power of selfishness and released the hidden energies that God has provided for His larger and better service. Is there any message that we could bring that would be more timely than this, the message of a religion that releases and sets free energies that have heretofore been confined? We have been hearing during this Congress of the hopefulness of these young nations. There is in them a sense of unbounded possibilities. They have the forward look. No religion that is simply a religion of prohibition and of restriction can satisfy men who feel within themselves the surging of such a spirit.

When we listened to that wonderful address by Bishop McConnell, in which he spoke of the new sense of power which modern science has brought to men, we felt that there is now nothing impossible. Those great tasks of the ages that hitherto have seemed beyond our power, the task of overcoming disease, the task of putting an end to poverty, appeared no longer insuperable. And yet, we must confess that when we consider that which has hitherto been accomplished by our new resources our hearts fail. How incommensurate is that which we have done with that which we might have done! Some years ago Mr. Homer Folks, president of the National Conference of Charities in the United States, expressed the disappointment which had come to the leaders of the social movement, because they had seen so inadequate an outcome of their plans. He believed that the cause lay in this one fact, *a lack of adequate motive*. It is not knowledge or power that we lack, but it is the relation of our power to a higher loyalty which will command its use for the noblest ends.

Last night we followed Dr. Mott with the deepest sympathy as he brought before us the great tragedy that is being enacted across the sea, but of all the parts of that most moving address, surely there was none that moved

us more than the revelation of the loyalty, the courage, the heroism and the sacrifice which is being called forth by this war. Why is it that we had to wait until this crisis came before that courage was revealed? Is it because we who are ministers of Jesus Christ have not yet been able to make men see in Him a leader able to command their highest loyalty, and to deserve their utmost devotion? We are dealing, every one of us, with men and women in whose breasts there lie locked to-day, resources of heroism and sacrifice as splendid as any that are now being shown on the fields across the sea, if only God will give us grace so to interpret our Master that we may command them for His service in the cause of causes.

These, then, are the three lessons that come to us from our predecessors in the past: First, that there is no barrier that can separate those whom Christ has made one; secondly, that God's method for the overcoming of barriers is the sharing of experience; thirdly, that the experience which God would have us share is the enlargement and the enrichment of life which follows the surrender of the will to the mastery of Jesus Christ.

Will you bear with me if I add one more word? We have spoken of the discouragement arising from the inadequate results achieved by some recent efforts toward social betterment; but in a broader survey we find our faith strengthened by the contemplation of that which has already been accomplished. We have been feeling, I am sure, every one of us, the inspiration of this gathering. Our hearts have been warmed by contact with those who, unknown to us before, have been working for the same ends. We realize that what we are trying to accomplish is only a part of the great task on which many laborers are engaged. We feel the remarkable reinforcement to faith which comes from comradeship in service. How much more this is true when we let our thoughts slip back over the days that have passed and remember the conquests of those who have gone before! If it has ever seemed to us to-day that our resources were incommensurate with our work, how much greater must the con-

trast have seemed to them, to that little company who gathered in the upper room before Pentecost to face the task of winning the world for Christ? The Master himself in that hour of His loneliness, when His disciples forsook Him and fled, must have felt this. Yet how wonderfully these centuries have confirmed their faith! From what a vantage ground we may now look forward to our future! We are no longer the apostles of an unproved religion; but of one that has been verified over and over again in thousands of lives.

We have been carried through the Panama Canal, and we have been thinking, many of us, of those early days when the French engineers first began their work, and we have been wondering at the faith which made them believe that the task was possible. But we do not fully learn the lesson of their faith, until we realize that to the resources that were then at their command the task was impossible. And yet the task has been done. It is because God had in His keeping new weapons which they could not command, but which those were to use who came after. And so it is in our task of spiritual reconstruction. We are not shut up to the resources which we now possess, but God has other workers and other powers in store. For we are not serving a dead but a living Christ, a Christ to whom all things are possible, a Christ who has faced in His own experience suffering and sin and yet has overcome them, the Christ who is limited in His power only by men's willingness to be used, only by the completeness of the surrender of our will to His service.

## REALITY IN RELIGION

By The Reverend Henry Churchill King, DD., LL.D.
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Delivered before the Congress on the Morning of Tuesday, February 15, 1916.

I am certain that this theme was very close to the heart of Christ. He was face to face with a class that prided itself on being the most religious class of the most religious people in the world, and yet he was compelled to believe that there was in them an utter absence of all that he believed was truly religious. There is nothing strange, therefore, about the fact that in the first verse of the twelfth chapter of Luke we find him, as I think it is correctly rendered in the margin, saying unto his disciples, "First of all, beware ye of the leaven of the Pharisees, which is hypocrisy, falseness," and then he proceeds to pack into that small paragraph the motives against falseness of life. It had evidently burned itself into the soul of Jesus, that it was possible for men to have started where the Pharisees started, in a truly genuine movement of a sort of Puritanism, and come to the place where reality had gone out of them, and where they were no longer representing in any true sense in their religious practices either love to God or love to man. He knew that everything was absolutely at stake with his work just at this point, and that if that leaven of the Pharisees got into his disciples, his work was utterly fruitless. So we find him saying elsewhere: "Ye

are the salt of the earth, but if the salt have lost its saltness, wherewith shall it be salted?" That was his method, the contagion of the good life. But the life must be sound; the salt must not have lost its saltness; the light must not have gone out; the seed must not be a dead seed. Every bit of vitality in his kingdom depends upon this utter reality on the part of those who are to be the good seed of the kingdom. Jesus knew that unreality was a root peril, and against that he meant in every conceivable way to guard his disciples.

There are two elements, I suppose, that condition the reality of anything for you. In the first place, if the thing is to be real to you, you must be able to link it up with the rest of the experience of the life you live. That is, it must be *like* enough to the rest of the experience of life, to enable you to believe that it belongs to the same world. In the second place, it must be *different* enough, to seem to have some real contribution to make to life. Now these two emphases represent two different temperaments. Some are inclined to emphasize the likeness of religion to the rest of life, and some are inclined to emphasize the unique contribution of religion to life. But in fact neither can be spared. Both temperaments are needed; both elements are required for reality. We must be able to believe religion is like the realest things in our daily life, but we must be equally certain and able to see that absolutely nothing can take the place of religion, however glorious the other gifts of God.

On the side of likeness, there are three emphases which appeal to our time and must appeal to the Latin Americans, too.

There is a scientific parallel upon which I will not speak further this morning. There is the parallel of aesthetic values, and the parallel of personal relations. Of the second, I may not pause to speak, except simply to say that I am persuaded that the way into all the great values of life is essentially the same way. You can sum it all up in a single sentence, the great law of life: Stay persistently in the presence of the best in the sphere

in which you seek achievement, with honest response. The rest will largely take care of itself.

But this morning I want to dwell on the third analogy, the analogy of personal relations, the thought of religion as a personal relation to men and to God. For through this analogy there comes to us, I believe, the surest sense both of the essential way in which religion is knit up with all the rest of our life, and of religion's indispensable and irreplaceable contribution to life. In this conception of religion as a personal relation, I am trying to share with you a point of view which has been worth more to me perhaps than any other single idea, both in my thinking and in my living. I believe that the central and fundamental thought of Jesus is involved in His great conception of God as Father,—as endless, self-giving love. All else in His teaching can be derived from that. It is in harmony with that dominating thought of God that He elevates to supreme place the command: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength, and thou shalt love thy neighbor as thyself." Jesus had just one name for God, Father; just one conception of God, infinite love forever and forever pouring itself out into the life of His children. He had one conception of life, to learn to love. He had one conception of heaven, a life in which love was utterly dominant. I do not know how one can keep closer to the heart and spirit of Jesus than to make sure that right here is the secret of life; that religion is just such a personal relation of love to God and love to men. For if God is a person and we are persons, then the very essence of our life here is a deepening personal relation with God and with men. All our highest aspirations may then be summed up in this desire for a deepening friendship with God and with men.

If this be true, we need not feel around in the dark for the conditions of a deepening spiritual life; they are the conditions for deepening any true friendship. We can know, therefore, what the conditions are, for they are essentially the same conditions, whether in relation to

God or in relation to men. The relation to God will require essentially the same basis that every true friendship requires. And it will deepen upon the same conditions. Let us see how completely this law holds.

In the first place, beneath every true friendship, human or divine, there must lie the same three-fold foundation: mutual self-revelation and answering trust, mutual self-surrender, and some deep community of interests.

First of all, at the base of every friendship worthy of the name, human or divine, there must be laid *mutual self-revelation and answering trust*. There never was a true friendship that did not have that basis. All deepening of personal relations involves such increasing revelation and answering trust. And the friendship requires a double trust. If the friendship is worth talking about, there must be faith in the character of each other and faith in the love of each other. And this double faith implies continuing mutual self-revelation. It is a trust rationally based upon such revelation. So, too, God does not ask us to trust him without the revealing of his very heart in Christ. It is not a trust without self-revelation which he asks from us, but a trust upon revelation. Are we resting in the comfort of that assured revealing? It is no wonder, then, that Christianity is preeminently a religion of faith. It could not be otherwise, for it has to do with the supreme revelation of the supreme personality. The terms "revelation" and "trust," therefore, are not peculiar to religion at all, though we often so think. And the trust is a mutual trust, it should be remembered, even in relation to God. God does not merely ask us to trust him, he trusts us. More wonderful even than Christ's faith in God is his matchless faith in men. The most priceless interests of this kingdom of His, the things dearest to His heart, God commits in trust to us. He trusts us.

In the second place, at the base of any friendship worth talking about, there must be *mutual self-surrender*. Perhaps the best definition we have of love is the giving of the self, not things or a certain kind of treatment. If in

any personal relation we suspect that our friend is giving himself less and less, and lest we should guess it, is even more punctilious in the bestowal of things and in his outward treatment of us, we are utterly dissatisfied. For what we seek in friendship is not things or a certain kind of treatment, but our friend's self. There is no substitute for this giving of self. And the depth of the friendship depends on the completeness with which the self is given, the significance of the friendship upon the richness of the self given. I owe to my closest friends not only that I should give myself as completely as possible in the friendship, but that I should bring to them also a growing and enriching self. I have no right to bring back to my friend—I have no right to bring back to my God—this year a self no larger, no finer, no richer than last year. I owe in all personal relations the growing self. The demand for a surrender of ourselves is thus no demand peculiar to God, and no demand arbitrary in God. Religion's call for complete self-surrender, for absolute consecration, is of the same kind precisely as that we make in the closest friendships. The selfish man simply cannot get the best out of friendship. If he is not willing to pay the cost of friendship and glory in the cost, it is impossible that the relation should give him its richest reward. It is strange, when one stops to think about it, that this demand for complete self-giving, the necessity of which we recognize so fully in our human relations, should seem to us so cold and chilling in our relation to God. And the demand for complete self-surrender to God is no arbitrary demand either. Because it is only as we give ourselves completely to Him that He can give himself in the measure that He would to us.

There are two opposing instincts in men, neither of which can be satisfied apart from relation to God. One, the instinct for absolute devotion, the other the insatiable thirst for love. It is the inevitable solitariness of the human soul that must drive us all ultimately back to God. What a merest fraction of our inner life even those that stand closest to us ever know or can know! One comes

finally to say, therefore, not with the old sense of dread, but with a new feeling of great thanksgiving, "Oh, Lord, thou hast searched me and known me." And just as any great friendship is not a lessening of life, but a great enlargement of it, so this absolute surrender which a man makes of himself to God, is no "weakening denial of self," as one has said, but a "strengthening affirmation of self."

But mutual self-revelation and answering trust and mutual self-surrender both point forward to a third element in the basis of every true friendship, to some *deep community of interests.* It is not necessary that my friend should agree with me in all my whims or fancies or hobbies or even in my occupations. Perhaps in some respects it is even better that he should have others. But it is essential, in any completely satisfactory friendship, that there should be agreement as to the great abiding aims and purposes and ideals. When Paul wrote to the Corinthians that they were not to be unequally yoked together with unbelievers, he did not think of himself as cutting them off from some great privilege, but as rather virtually saying to them: "I would save you if I might from the most tragic sorrow that can come into the life of a man—finding himself knit up in the closest conceivable relations with another life from which he must nevertheless be shut off in his own highest moments." We cannot be satisfied in a friendship in which the supreme goals are not the same. It is curious that it was a daughter-in-law that gave to a mother-in-law what has seemed through the centuries an ideal expression of this necessity for a deep community of interests: "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." Something like that there must be in all the highest friendships. I must be able to look into the eyes of my friend and say, "The interests, dear friend, that are supreme for thee shall be supreme

that was to characterize His disciples: "Thy kingdom come, thy will be done," He was asking the disciples once more to look up into the face of the Father and say, the interests, O God, which are supreme for Thee shall be supreme for me.

Upon this three-fold basis of mutual self-revelation and answering trust, mutual self-surrender and some deep community of interests, every true friendship, whether with men or with God, must proceed to build. And our experiences in human relations suggest the plain conditions upon which the friendship with God too may deepen.

In the first place, any high friendship, it is well to remember, is much more an unconscious growth than it is a work of conscious arrangement. One cannot make a great friendship to order. The growth of friendship is a life process; and as in the growth of a plant, so in the growth of the human soul, the fundamental thing is the steadfast fulfilment of the conditions of growth.

In the second place, we are *not to expect continuous emotion.* There are great differences here, no doubt, with different dispositions. But the seeking of a continuous emotional experience as such is quite sure to make abnormal either the human or the divine friendship. No acquaintance will stand constant introspection. Here, too, our main business is to fulfil the conditions upon which a true love may grow, and count confidently upon the results. Healthful emotion in any personal relation comes incidentally. It should not be sought as an end in itself.

In the third place, the main factor in deepening acquaintance is *association.* Acquaintance is not the product of certain rules, but rather the unconscious result of much association. The law is a very plain one: we become like those with whom we constantly are, to whom we look in admiration and love, and who give themselves unstintedly to us. There is no cheaper way than this into the riches of a great friendship, whether with men or with God. We are to abide in Christ. We are

to stay persistently face to face with God's great self-revelation in Christ, until we reflect even unconsciously the divine image.

In the next place, association means practically, of course, *the giving of time*. No acquaintance can become deep without time being given. We have grown away from the friends of our early life, because we have given no time to keep the friendships knit up. We require the continually recurring associations of the home life to make the family relationships what they ought to be. It is simply good sense for two men who have formed a great friendship, and wish it to continue, to cherish it by insuring some regular times and places of meeting, that they may keep their friendship knit up through continued association. Just here lies the special significance, in the religious life, of daily time for Bible study and for prayer. They are to give God opportunity with us; they are to insure that steadiness of association with him that is essential to any deepening of the divine friendship. We may well remember also the significance of the occasional longer times of association. You may have known what it means to have been shut up for several days perhaps in close association with a friend whom you had before known rather casually, and you have realized how much the friendship deepened under this more constant association, even though it continued through no long period. So, too, in our relation to God, the occasional longer time given to putting ourselves really and concretely in the presence of the life of Christ in the Word, may do great things in deepening our life with God.

All friendship requires, too, if it is to grow in significance, in accordance with fundamental psychological principles, that it should be expressed. The psychological law is a very simple one: That which is not expressed dies. And *friendship needs expression* in many ways, for in all our personal relations dumbness of various kinds is likely to grow upon us, especially in the case of Northern peoples.

Any friendship needs, at times at least, expression in *word*. It is said of Nathaniel Bowditch, the great

mathematician and navigator, that he made it a rule of his life never to allow his wife to come into his presence without expressing his pleasure in her being there. And, as some one has remarked, "That was a very good rule of navigation." And in our relation to Christ, we are not to underestimate the value of simple witness. Have we made it clear to any one, just how much Christ really means to us, how surely the very roots of our life are in him?

And a growing friendship requires the expression of *seeking to please in little things.* Perhaps the best test of a true love is to be found just here. We allow little differences to grow up that end in spoiling great friendships. We dwell on little annoyances and permit to ourselves a spirit that complains about trifles. And it is in just these ways perhaps that we may most surely spoil and embitter both the relation to men and the relation to God.

Friendship requires the expression also of *gratitude.* Gratitude expressed has rare power to bring men together, and to bring men near to God. I think there are few things that so draw the souls of men to each other as the expression of gratitude. It means very much to you, when your friend puts his arm through yours to say, "I just wanted to tell you how much it has meant to me through the years that you have stood side by side with me in this life and work." I wonder if children are fulfilling the duty which they here owe to parents, or parents to children? I suspect that there are very few harder moral struggles made than those that are sometimes made by little children; and there is nothing in God's world better worth recognizing than success on the part of a child in such a struggle. Have we made it clear to our children how much we prize their fidelity, their thoughtfulness, their love? And in like manner it behooves one not infrequently, with careful thoughtfulness, to count up before God his abounding mercies, and to find oneself drawn into that closeness of relation to God that can hardly otherwise so come.

And love is to be expressed, too, by *sharing burdens.*

To refuse to let your friend into your inner struggle and burden means often simply keeping him out of the deepest part of your life, treating him like a child. I am sure we often make serious mistakes here in the closest home relations. In our desire to spare anxiety to those we love, we really succeed only in shutting them out from our realest life. Christ did not treat us in that way. "Ye are they which have continued with me in my temptations," he says. We are to share in his cup and in his baptism. It is a part of the glory and honor that Christ conferred upon his followers.

And this means, finally, that love must express itself by *sacrifice*. For love that has cost us nothing is not likely to mean much in the beginning, nor to grow to much in the end. As Matheson said: "If Thou art love, then Thy best gift must be sacrifice. In that light let me search Thy world." In the end we know nothing so precious in life as this sacrificial love. It is God's greatest gift to us, it may be our greatest gift to other men and to God.

# CHRIST'S VISION OF THE UNITY OF ALL BELIEVERS

By The Reverend Paul de Schweinitz, D.D.
Vice-President of the Moravian Church in America.

Delivered before the Congress on the Morning of Wednesday, February 16, 1916.

We are all familiar with the classic passage in the "High Priestly prayer" in which our Lord expressed His yearning that all who believed on Him should be one. We have heard that emphasized again and again. Have we ever thought that He did not utter this longing until just on the eve of his sacrificial death? It was when the full meaning for Himself of the redemption He was working out loomed large before Him that His heart yearned for the assurance that all those for whom He was laying down His life would be one.

In the parable of the Good Shepherd the matter is first stated parabolically. "The good shepherd layeth down his life for the sheep." But then He becomes distinctly personal and says: "I lay down my life for the sheep." And then He continues: "Other sheep I have which are not of this fold; they also I must bring, and they shall hear My voice, and they shall become one flock and one shepherd." Please keep now before your mind this passage and in connection therewith the words of the prayer, "that they may all be one, that the world may know that thou didst send Me."

Possibly the interpretation to which I wish to call your attention at this time may not be the one you are accustomed to associate with these words. Far be it from me to presume to limit the divine prevision of our Lord as to what divisions might arise among His followers in the days to come. But do you really imagine when our Lord spoke these words about the one flock and about His earnest desire that all His followers should be one that He could have been thinking of Baptists and Methodists and Presbyterians and Congregationalists, of Romans, Anglicans and Protestants? Can He have been thinking even of Lutheranism, or Calvinism, or Arminianism? Were His thoughts revolving around *"filioque,"* and anticipating the great division between the Latin and Greek Churches? Do you believe, when He was asking His Father, our Father, the greatest petition of His life, that He was thinking of "faith and orders"? There was no "faith" and no "orders" in those days. There was but one faith, the one faith in Him who was about to lay down His life for the sheep.

What are the only antitheses mentioned in the New Testament ? Jew and Gentile, bond and free, male and female. The unity of all believers which Christ seemed to have had in mind was that unity which would in matters of faith and relationship to God obliterate all differences of social condition, of sex and of race—those were the antagonisms of the New Testament days and of the early centuries.

Christ brought this yearning of His heart into distinct and direct relation with His sacrificial, vicarious and atoning death. It seems to me that He could not imagine —I speak of Him as a man, you understand—that any one whom He had purchased at the price of His own life could be at variance with any one else who had been purchased at the same price, with any one who had had the same experience. The immediate question was not of faith and order, nor of polity and administration, nor of diversities of gifts. The unity desired was too sacred, too holy, to be dependent upon such things. The price paid for it was stupendous, involving as it did the empty-

ing of Himself of His very deity in order that He might make this supreme sacrifice. And it would seem that no one could grasp that and understand it, and yet be at variance on those things which divide modern Christians.

Christ never lost sight of the fact that He was the Savior of the world. Even in the very beginning of the New Testament revelation, any one who came into close enough touch with Him to catch a glimpse of His vision saw the same thing. John the Baptist, the first time he officially met Him, said: "Behold the Lamb of God which beareth, which taketh away the sin of the *world*." When the people of Samaria were no longer dependent upon the testimony of the woman, having come face to face with Him, and having heard Him speak, they said: "Now we know for ourselves that this is indeed the Savior of the *world*." What was His vision of the unity of all believers? He had something in mind far more fundamental than faith and order and polity and administration. It was the overcoming of the fundamental differences of social status, class, sex and race. He voiced this longing, as I have just said, only a few hours before His offering up. Will you mark that in that same night He gave us His last, His great, and His new commandments, all culminating at that one supreme hour.

First of all, was His last great commandment, expressing the yearning of His heart: "This do in remembrance of Me." It is part of the tragedy of the development of Christianity, that the one sacrament that was intended by our Lord to bind us together has been the source of the bitterest of theological controversies. Doubtless even we ourselves, here assembled, differ in the understanding of that sacred rite. But I do believe there is one point on which we can all unite, "This do in remembrance of Me." (We do remember Christ when we eat of this supper.)

Then comes the last great, new commandment. "A new commandment I give unto you that ye love one another even as I also have loved you." The Church has recognized the supreme importance of this commandment. It has named one of its high days after this com-

mandment, Maundy-Thursday. Maundy is an early Anglo-Saxon corruption of the Latin *mandatum* (commandment). That is where the name comes from. We hear it said again and again that the great ethical teaching of our Lord was love. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength; and thou shalt love thy neighbor as thyself." And yet we all know when we stop to think, that that is not New Testament ethics. It is Old Testament ethics. The one passage is from Deuteronomy, the other from Leviticus. What our Lord did was to expand the meaning of "neighbor" and to define "love." This is His definition, "that ye love one another *even as I have loved you,* that men may know that ye are my disciples." How did He love? "I lay down my life for the sheep." If we believe ourselves to be redeemed at the price of the blood of the Son of God, and love as He loved, can we be divided from brethren who were bought with the same price and who are supposed to be loving as the Lord loved?

And the third, last, great, new petition was founded on the basis of this whole theme, when He prayed "that they may be one even as we are one, Thou in me and I in Thee and we in them, that the world may know that Thou didst send me." I need not develop that further now, because all our present thoughts grow out of that text.

Then He made the great sacrifice, offering up His life on the cross, and completing the work of redemption. Then after His glorious resurrection He gave the fourth, last great commandment, the Great Commission, "Go ye, therefore, into all the world and preach the Gospel to every creature, making disciples of all nations." And do you not see that it is the fulfilment of that last commission that is going to bring about the fulfilment of His last great commandment and of His last great petition? Is it not doing so already? Is it not true that the modern apostles to the Gentiles are the ones who are making the unity of all believers a reality? They are the pioneers in learning to love the brother for whom Christ died, in

such a way that distinctions of social condition, of intellectual development, even of sex and of race are being obliterated. Have we not heard again and again on the floor of this Congress that the very first essential of all missionary work is the casting aside of the assumption of Anglo-Saxon superiority, of which we all become ashamed, when we understand the real situation?

I love to illustrate this wonderful power by two letters from one woman, called to work among the most degraded people, perhaps, to be found on the face of the earth. It was in 1891 that a young married couple went out to minister unto the Papuans of North Queensland in Australia. They landed in a spot where only a few days before there had been a cannibal feast. These Papuans had been hunted and shot down like rabbits, because they were not considered to be real human beings. The woman wrote her first letter home and said, "I cannot stay here. It is too awful, too repulsive." But she stayed, and by and by her husband died, laying down his life in a pestilential fever. The Board wrote to her and bade her come home. And this time she wrote, "I cannot come home, for I love these people." The Lord's words bore their own fruit. He knew that He was providing for the fulfilment of the yearning of His own heart, when He gave us this commandment which must bring about the fulfilment of His desire.

Christ's conception of the unity of all believers involves rising superior to national and racial feelings and working together in harmony because of His indwelling love. Can this be done? May the Moravian Church furnish some illustrations? It is an organic unity throughout the world. Its mission Board is an international Board by constitutional requirement, consisting of one American, one Englishman, one German, and two chosen from the Church at large. Its office is in Herrnhut in Saxony in Germany. Even now, in the midst of this world war, those five men are seated around the green covered table in the conference chamber and are working together in harmony.

In Nicaragua, on the actual mission field, there are

working together in harmony for Christ's sake, in spite of sharp national sympathies widely divergent, German, British and American missionaries. Likewise on the various West Indian islands there are British, German and American citizens working together as Moravian missionaries. On the borders of Tibet, among the Himalayan mountains, in so far as they have not been interned there are Swiss, German and British engaged in the same mission. In South Africa there are Scandinavian, German and Dutch Moravians striving together in a British land to build up the Kingdom of Christ. In Labrador, Germans and British are working together in the Moravian Mission in that bleak land. They have not lost their national sympathies, but they are striving to be one, because Christ has died for them and they are seeking to win others for whom Christ has likewise died. In the home lands the feelings are exceedingly tense, and, as usual, it is the missionaries on the field who must write home and plead for the preservation of the unity.

We speak of international marriages. I too can speak of international marriages where the attraction was not a ducal crown or a titled name. I can name a man born amid the ice-clad crags of inhospitable Labrador and a woman born on the sun and wind-swept veldts of South Africa uniting in marriage to serve the Volhynian immigrant in northwestern Canada. Such are international marriages within the Moravian Church. I could name a German-born Moravian missionary who has married an American wife, whose sons were being educated in England and have now enlisted in the British army, and are, perforce, fighting against the German army, in which are the sons of other Moravian missionaries. Such is the pathos of Moravian international marriages at the present time.

Can the unity of believers be maintained under such conditions? Only the event can prove it, but we hope and pray that the love of Christ constraining and controlling each individual will be sufficient unto the preservation of the Unity.

We now see the possible scope of the prayer of our

Lord that all may be one, how it may overcome differences not only of faith and order, polity and administration and diversities of gifts, but even those inscrutable, deep, almost inexplicable feelings arising out of racial divergences. Will the Christian world prove this true today? Zinzendorf was often asked, and his followers after him, "Why do you send your brethren only to the Negroes, the Hottentots, the Kaffirs, and the Basantus and to the Papuans?" And the answer through all the centuries has been, "Because the joy of Him who yearned to see the travail of his soul could not be complete if there were not the Brown and the Red and the Black and the Yellow brethren there." Christ laid down no different method of their being brought to know their Savior than that used with other nations and races of the world. Must we not believe that if all Christians, including ourselves, could but catch a glimpse of the vision of Christ and realize, each individual one of us, that this salvation which we profess to have, has been purchased by His blood,—that we could no longer defeat the longings of the Savior's heart? Must not all these divisive forces yield and by and by all these diffierent racial streams flow into loving brotherhood?

# THE RECOVERY OF THE APOSTOLIC CONCEPTION OF GOD

By The Reverend Lemuel Call Barnes, D.D.
Field Secretary of the American Baptist Home Mission Society.

Delivered before the Congress on the Morning of Thursday, February 17, 1916.

The recovery of the apostolic conception of God. Certainly no one of us would have ventured to suggest for himself a theme of such vastness. Perhaps my safest way is to keep rather close to the apostolic record in considering it. Some one has said that no two men pronounce the monosyllable, which is our name for the Deity, in exactly the same way. This may be an exaggeration as far as pronouncing the word is concerned, but it is literally true that no two human beings have the same conception of God. It is utterly impossible that the bush-Negro and the university professor should have the same conception of God in circumference. Their conceptions might have a common center.

We naturally, and I suppose rightly, think that the apostolic conception of God included all the realities in every previous conception of God. It was certainly built on the Old Testament idea and must have contained whatever is scientific and eternal in the early ethnic conceptions of God—that is, it must have contained these elements, if it was supreme and final. Our only pertinent and natural question, therefore, is not what were the features held in common with other conceptions of God, but what was the unique feature in the apostolic

conception of God? In the eighth chapter of Romans, 14-17, we get as good a condensation of this conception as in almost any other place: "For those who are led by God's spirit are all of them God's sons." They have not for the second time acquired the consciousness of being slaves—a consciousness which fills them with terror; but they have acquired a deep inward conviction of having been adopted as sons—a conviction which prompts them to cry aloud, "Abba! our Father!" The Spirit Himself bears witness, along with our own spirits, to the fact that we are children of God; and if children, then heirs too—heirs of God and co-heirs with Christ; if indeed we are sharers in Christ's sufferings, in order that we may also be sharers in His glory."[1] Recollect the paean with which this chapter ends and its final declaration that no "created thing will be able to separate us from the love of God which rests upon us in Christ Jesus our Lord." This is the unique element in the apostolic conception of God. If we turn from this great apostle, as we commonly name him, to the other great apostle, who was the most intimate friend of Jesus, our mind inevitably reverts to the first chapter of John's Gospel, summed up in a way in the fourteenth verse: The eternal reason, the Word, the underlying reality of things, "came in human flesh and lived for a time in our midst, so that we saw His glory—the glory as of the Father's only Son, sent from His presence," God in Christ.

Allow me, because it is so much better than anything we can say ourselves, to read again from the record of apostolic thought as found in the seventeenth chapter of Acts. There are doubtless many here who have stood on Mars Hill and in spite of the loathsome sordidness of some of the immediate suroundings, have been able with the Greek Testament to read these words, recalling all that is suggested concerning those Greeks and the sphere of their intellectual life. "A few of the Epicurean and Stoic philosophers also encountered him. Some of them asked, 'What has this beggarly babbler to say?' 'His

[1] Weymouth's rendering is used in this and in the New Testament quotations immediately following.

business,' said others, 'seems to be to cry up some foreign gods.' This was because he had been telling the Good News of Jesus and the Resurrection. Then they took him and brought him up to the Areopagus, asking him, 'May we be told what this new teaching of yours is? For the things you are saying sound strange to us. We should therefore like to be told exactly what they mean. (For all the Athenians and their foreign visitors used to devote their whole leisure to telling or hearing about something new.)'" You remember the story and most of what he said. Oh, that we could catch the spirit and courtesy with which he spoke, more even than that marvelous Latin-American courtesy which we Anglo-Saxons need to learn! "So Paul, taking his stand in the center of the Areopagus, spoke as follows: 'Men of Athens, I perceive that you are in every respect remarkably religious. For as I passed along and observed the thing you worship, I found also an altar bearing the inscription, 'To an Unknown God.' The Being, therefore, whom you, without knowing Him, revere, Him I now proclaim to you. God who made the universe and everything in it,—He, being Lord of Heaven and earth, does not dwell in sanctuaries built by men. Nor is He ministered to by human hands, as though He needed anything—but He Himself gives to all men life and breath and all things. He caused to spring from one forefather people of every race, for them to live on the whole surface of the earth, and marked out for them an appointed span of life and the boundaries of their homes; that they might seek God, if perhaps they could grope for Him and find Him. Yes, though He is not far from any one of us. For it is in closest union with Him that we live and move and have our being; as in fact some of the poets in repute among yourselves have said, 'For we are also His offspring.'" Here is the unique apostolic conception of God, that we are His offspring. Paul found a glimmering of it even in the Athenian conception of God, but in the apostolic conception it is the dominant idea. We need not read many single passages, for the whole New Testament is simply a great range of mountain peaks uplifting this

thought. Denver is a mile high, but the Rocky Mountains spring far above Denver. The Old Testament was a lofty plateau and had a lofty conception of God, but the New Testament carries even higher the conception of what God is to all men, in the fact that God is a man. There is an ambassador of the United States at one of the courts of Europe, who is also a preacher. Some years ago he wrote a book, one chapter of which had this title, striking and suggestive, "The Human Life of God." The God-man is the apostolic conception of God.

This apostolic conception of God must mean at least two things. One is this, that God and man are of the same species. The Greeks attempted many combinations in one being; but they were all monstrous. The horse, that companion of man that has given him one of his great uplifts to a higher range of life, so that we say of a man who has reached that altitude, that he is a caballero, is a truly noble animal; but the centaur, that Greek monster, is possible only in the imagination of man. Man and horse are so far apart that it is utterly inconceivable that one being should be both. But Jesus of Nazareth is both God and man, not God in some aspects of His life and man in some aspects of His life, but one personality, so completely one that you can never tell whether it is man or the Infinite God. That is possible only where the beings are the same genus and of the same species; one kind. In the original meaning of the words, a king was the great kinsman, the kin. He and his people were of one tribe, one kind. The kingdom of God is an imperial democracy. We are the kindred of the King of beings. God in Christ is so intimately, inherently our kinsman, as to be one with us even in suffering because of our sins. The at-one-ment is complete.

Another implication in the apostolic conception of God is this: that the unity of God and man is a vital unity, a central, organic, essential unity, and not a formal, outward, mechanical unity. The unity is so close and intimate a unity in the apostolic conception, that most of us have not as yet fully taken it to heart and made it a part of our every-day thinking. The Master puts it this way,

"Just as thou didst send me into the world, I also have sent them; and on their behalf, I consecrate myself, in order that they may become perfectly consecrated in truth. Nor is it for them alone that I make request. It is also for those who trust in me through their teaching; that they may all be one, even as Thou art in me, O Father, and I am in Thee; that they also may be in us; that the world may believe that Thou didst send me." This was no chance statement. Jesus repeated it that we might be sure to grasp it,—"That the world may believe that thou didst send me. And the glory which Thou hast given me I have given them, that they may be one, just as we are one: I in them and Thou in me; that they may stand perfected in one; that the world may come to understand that Thou didst send me and hast loved them with the same love as that with which Thou hast loved me." You and I, one with each other, that is a very simple thing; but you and I one with God as Jesus was one with God! This is what He says to us. Of course, we cannot fathom it, but we do well to think about it and feed our puny spirits upon that strong meat.

The unity to which Jesus referred was no formal, outward unity. Think of Jesus of Nazareth, perhaps six feet high, and then of the infinite spaces. When the Incas were studying the stars before Columbus was born, the starlight that just reached us last evening had already started on its inconceivably swift journey, and the visible constellations are but the beginning of the outreach of God. The outward disparity between the man of Nazareth and the Infinite God is beyond all description. Their unity was far deeper than that of space and form. We live in a mechanical era when the tendency is to think of everything in mechanical terms. Our boast is of the mechanisms of the age. On mechanisms we have come to depend for both the necessities and the superfluities of life. The mental atmosphere of this is so pervasive that it is difficult for most of us to keep it out of our ideals of religious relationships. We crave mechanical articulation, though long centuries proved that to be futile and even fatal in religion. Some of you may have read the tract

of Bergson's recently concerning the significance of the war, in which he calls attention to the proportions to which men have grown. In the last fifty years men have grown remarkably in physical size. During that time man has increased his mechanical range more than during the whole previous history of the race. Not many generations ago a man could throw a stone but a few feet, now he can hurl a heavy ball twenty-four miles. Bergson then goes on to say that the spirits of men have not grown as their bodies have grown. This is his explanation of the cause of the war. The supreme "moral and religious challenge of our time," as we have been well taught by President King in his volume under that title, is to perceive that "the guiding principle in human development is reverence for personality."

Our great danger is that we may conceive unity in mechanical terms instead of in terms of personality, in terms of the spirit. Pan-Americanism is a favored idea, yet it does not mean that all of these twenty-one republics shall become one in outward organism, but only that they shall become one in inward spirit and purpose. The ideal is cooperation, not consolidation. That is the unity that we are to seek in church as well as in state. That unity is not on the circumference in any outward formularies either mental or ecclesiastical, but unity at the very center, identity at the pivotal point. It is unity between us and God, and therefore inevitably between us and one another.

A few years ago I was in a Latin-American country and was introduced to a Roman Catholic bishop there, who had been, by the way, sent down from the United States. The distinguished layman who introduced me to him is here in Panama to-day. The bishop, knowing that I was a Baptist missionary, a man at the other extreme from Romanism, said to me, "You are welcome. This country has never been Christianized. For four hundred years Spain sent priests to this country who were not wanted in Spain. Such men, of course, could never Christianize any country, and this country has never been Christianized. We have the task to do all at once, which

is more than any one group of us can do. There is work enough for us all. I am glad you are here." He went further and said, "Your work here is helping us to do our work better."

Let us imagine a Quaker meeting-house on one side of the street. It is a plain, bleak structure. All the people are dressed alike. They sit there for an hour; there is not a word or sign. All sit in perfect silence. Across the street is a great cathedral with the bishop celebrating high mass, with a splendid organ and large choir with censers and acolytes and brilliant garments and all that. Imagine the bishop and his parishioners coming out of the cathedral, just as people are coming out of the Quaker meeting-house. Right there, in the middle of the street, being acquainted, they shake hands and one says to the other, "Brother, I understand that we have in our town an open sewer here and there; a thing of that sort may not be permitted without deadly results. I wonder if we could not get the sewer underground and in that way get rid of this deadly influence." And then they find a hundred more services of humanity in which they can get together and steadily work together. Now, these two men are one as Christ and God are one. In this unity, which is the only unity that is practicable or desirable, we can all be absolutely one. Our great need is to conceive of unity in terms of the spirit, rather than in terms of mechanism.

Two other reflections are more important even than these. One is as to the inevitable condition of our being one with God in Jesus Christ. I need not dwell upon it, because we are all so keenly aware of it when we stop to think. "Blessed are the pure in heart, for they shall see God." The trouble with me is to keep a clean heart, so that God can move through it and be at home in it. Sometimes, however, with the people whom I love most, for whom I would do anything if need be, I get out of gear. God is not speaking to me then, as He wishes always to speak in every one of us. I see a man who, as it seems to me, is letting go of the great verities, and it is hard to be patient with him, although he is perfectly sincere

and honest. Then, in the other direction, I see men so careful, so narrow, that there is no chance for extension whatever, and it is hard to be patient with them. Oh, that we might become so humble in our own conception of ourselves and our fancies and our speculations and hold them so lightly that we can be generous in our treatment of others! It is the man who is filled with a certain scepticism, who lacks faith in his convictions, who is timid and fussy about the views of others who differ from him. If we are calm and strong in our convictions, we can give way for much liberty in the expression of the different views of other people. Oh, for clean hearts and simple, childlike spirits!

The other reflection that we may well state and bear in mind is this, that God expects us to be reincarnations of the spirit of Christ. Our faith in God is a matter of course, perfectly normal and understandable, if we are rational beings. But God's faith in us is the miracle. The incredible aspect of our faulty Christian lives is that God believes in us, but He does. He took eleven men with fragmentary knowledge about great eternal verities and laid upon them the whole undertaking of the redemption of humanity for which the world had been waiting. The eternal decrees had been issued, and yet the accomplishment of it all was left to them and to their successors. Shall we disappoint God? No; He expects us to be one with Christ and both to be one with Him. We must expect of ourselves what God expects of us. The difficulty is to keep aware of this presence of His. We know that "Closer is He than breathing and nearer than hands and feet." We know that this breath which is going out and coming into our lungs, going out and coming in now, is not as near to us at this minute as is the living God. We know it. Oh, to be aware of it!

Angela Morgan has rare gift in linking common life with cosmic personality. In her "Kinship," the essential element in recovery of the apostolic conception of God has intimate, deep-reaching expressions. Let us make these words our own—

"I am aware,
As I go commonly sweeping the stair,
Doing my part of the every-day care—
Human and simple my lot and my share—
I am aware of a marvelous thing:
Voices that murmur and ethers that ring
In the far stellar spaces where cherubim sing.
I am aware of the passion that pours
Down the channels of fire through Infinity's doors;
Forces terrific, with melody shod,
Music that mates with the pulses of God.
I am aware of the glory that runs
From the core of myself to the core of the suns.
Bound to the stars by invisible chains,
Blaze of eternity now in my veins,
Seeing the rush of ethereal rains
Here in the midst of this every-day air—
I am aware.

"I am aware,
As I sit quietly here in my chair,
Sewing or reading or braiding my hair—
Human and simple my lot and my share—
I am aware of the systems that swing
Through the aisles of creation on heavenly wing,
I am aware of a marvelous thing:
Trail of the comets in furious flight,
Thunders of beauty that shatter the night,
Terrible triumph of pageants that march
To the trumpets of time through Eternity's arch.
I am aware of the splendor that ties
All the things of the earth with the things of the skies,
Here in my body the heavenly heat,
Here in my flesh the melodious beat
Of the planets that circle Divinity's feet
As I sit silently here in my chair,
I am aware."

# THE SECRET OF THE MIGHTY WORK OF GOD

By Walter R. Lambuth, D.D.
Bishop of the Methodist Episcopal Church, South.

Delivered before the Congress on the Morning of Friday, February 18, 1916.

Christianity demands a great God. Our task requires a great God. We have a great God. We come to this devotional hour in the name of the mighty God. The Lord of Hosts is His name, great in counsel and mighty in work, whose eyes are open upon all the ways of the sons of men: to give every one according to His ways, and according to the fruit of His doings. To learn the secret of the mighty work of God we must tarry in His presence. To realize His power, we must realize Him.

Faith brings such a sense of God. It is unbelief which obscures vision and pushes God back. It is an insidious materialistic atmosphere which reduces Him to a mere cosmic force—"a stream of tendency not ourselves which makes for righteousness"—to quote Matthew Arnold. It takes more than a stream of tendency to save a sinner, and to redeem a world. Faith is not mere opinion; it is an attitude toward God. Mighty faith is adventure, for God explores the unseen and brings grace and glory down to man.

How pathetic the record of the evangelist, and how poverty-stricken in faith the people of Nazareth, when he speaks of the return of Jesus to his own country! He found them astonished at his teaching and his wisdom, but they were offended. "For was not this Jesus the carpenter?" "And he could do there no mighty work save that he laid his hands on a few sick folk and healed

them. And he marveled because of their unbelief." It is true that even the chill of that atmosphere could not restrain the Master from ministering to the sick, but the deeper and appalling lesson is that man's lack of faith arrests God's mighty work.

Did he not more than once lead his disciples across the threshold of God's wondrous working power when he said, "Have faith in God"? But, alas; they fell back, and he had to upbraid them because of their unbelief. I fear we too have hindered the Kingdom by our feeble desire; that we have actually stripped the Deity of moral character and spiritual power by tolerance of a lurking infidelity. Morality goes with personality. "It may be," says a modern writer, "that physical science has led us to think of God largely, if not altogether, in terms of energy, and that therefore we are surer of God's power than of his holiness, the inevitable result being a relaxation and an enfeeblement of moral sanctions."

Heroic faith in a holy God is needed for holy lives. Shall we regard His universe and His mighty works as a mere piece of "creative prodigality"? If not, there are "capacities within us which require dimensions broader than those of time and place for their proper expansion." Let us proceed upon this basis. The Apostolic Church did it. Marvels were wrought in evangelization during the first century of missionary effort without machinery and without material resources. The secret of it all lay in its faith in God, in its passion and in its divine leadership. Its faith was born in the school of prayer, its passion was fired by the love of Christ, and its leadership was that of the Holy Spirit.

Prayer discovers the secret of the mighty work of God. It releases the forces of the unseen world. The function of prayer is not so much to interpret spiritual life in terms of power as to transmute God's power into terms of Christian experience and life. Paul's conception of God carries with it an assurance that his prayers would be heard. His was a certitude that made Christianity a conquering force. Was God not the Father whose purpose continued unceasingly from the foundation of the

world? We hear the Apostle saying, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The gift that God made the world, in and through His only begotten Son, encompasses all mankind and is made real through intercessory prayer. As the infinite love of God includes all the finite love of men, so does his infinite gift encompass all lesser gifts, and is a guarantee of his purpose and willingness to bestow all that is needed for life and for service in all time to come. It is for the mighty task committed to us who are in trust with the gospel that the energies of the unseen world are to be called forth in the supreme and final effort to evangelize the world. Those energies are only to be grasped by definite, persistent and faithful intercession.

Obedience accompanies all true prayer. It is not only the test of discipleship, but the divinely appointed channel through which in waiting upon God we are to renew our strength. In the silences of the soul we are helped to realize the power of Him who has said, "I will work and who can hinder it?" Has not Jehovah declared, "Call unto me and I will answer thee"? Has He not promised, "I will show thee great things and difficult"?

True prayer makes God very real and very near. To believe that he is far from us or has forgotten us is to fatally weaken our hold upon the center of all life and the source of all power. As in the realm of nature, so in the kingdom of grace, mysterious and secret forces, locked and hidden, yield themselves only to insistent desire and importunate demand. Prayer subjectively brings openness of soul, a sense of mission and a passion for the kingdom. It was in the tender years of his great life that Count Zinzendorf, that prince in prayer, made his covenant with Christ which led to the founding of Moravian Missions. "Thou hast set us as watchmen upon the walls of Jerusalem. We will not hold our peace day nor night. Thou hast made us thy remembrancers. We will take no rest till thy kingdom come, until thy will be done, and until thou shalt make thy name glorious, and a praise in all the earth."

Love divines the secret of the mighty work of God. It reaches up with adoring gaze for Him whom having not seen we love, and returns reinforced and glorified by the spirit of a Christly ministry. It finds and interprets the motive of infinite compassion for sinful men. Faith may penetrate the remotest regions of His power, and prayer make available the resources of His grace, but love touches the personality of Him who, tender and true, is always seeking men, to save and help them to higher and more enduring service.

The persistence of divine love gives man new hope. "He loved them unto the end." Such love as this lifts man out of himself and gives him a sense of possibilities that can be made vivid and real only by the conscious presence of the everliving Christ who seeks an epiphany in terms of grace and truth. No man-made religion is adequate in conception. It is too low and limited. The God-idea of redemption through sacrificial love must break in upon man's consciousness from above. He may have thought of redemption by sacrifice, but the conception of divine love literally emptying itself in terms of the cross is beyond man's horizon and belongs to another world.

The world is to be won by such love as this. It cannot be subdued by any other power; it cannot be won in any other way. It is by the faithfulness of love that man is rebuked; it is by the confidence in the recoverability of man that a glorious optimism is generated. Its yearnings and its searchings were with a tender solicitude that would not let man go and prompted the oldest and most saintly of all the apostles to exclaim, "He that loveth not, knoweth not God; for God is love."

Love has its conquests. Herein lies the secret of the ultimate victory of the gospel. It is love's purpose running through the eternities; love's labor without stint and without cessation; love's sacrifice to the extent of laying down life itself, "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins." It is the call of love that says, "Feed my sheep." It is the challenge of love which

commands, "Go ye into all the world and preach the gospel to every creature." It is the triumph of love that makes us more than conquerors through him that loves us. What wonder that Raymond Lull should exclaim, "He who loves not, lives not; he who lives by the life cannot die."

The secret of the mighty work of God lies in the exaltation of Christ—the central force, the driving power and organizing personality of the moral and spiritual universe. It does not lie in the proclamation of a dogma, but in the preaching of the gospel of Jesus Christ; not in the content of a creed, but in the acceptance of the Son of God as the Savior and only hope of the world. He is the ruling, reigning spirit whom God "hath appointed heir of all things, by whom also he made the worlds." We make him preeminent because he is the author and finisher of our faith. He who taught us to pray, "Our Father," lives to make intercession for us. His love generates love, warms the heart, inspires to service, turns sacrifice into a privilege and creates a master passion for winning men. It was with a passion like this that Pastor Gossner "prayed mission stations into being and missionaries into faith. . . . Instead of an elaborate manual of instructions, this was the simple and stirring commission which he put into the hands of his missionaries: 'Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer; wrestle like Jacob! Up, up, my brethren! The Lord is coming, and to every one he will say, "Where hast thou left the souls of these heathen? With the devil? Oh, swiftly seek these souls, and enter not without them into the presence of the Lord."' "

Herein lies the secret of the mighty work that we would do for God and humanity. It must be in honor of the Holy Spirit through the Son, who in the days of His flesh said, "Greater works than these shall ye do because I go unto the Father." The secret of the Lord is with them that fear Him. The secret of the mighty work of God is in Jesus Christ, the Son of the living God, made preëminent by the Holy Spirit, the supreme and final an-

swer to the need of the Church and to the need of our age. All life must be related to His life; all work to His work, and all faith must be centered in Him. His revelation of the Father is the world's most precious truth; His love the world's greatest dynamic.

# JESUS CHRIST, THE SAME YESTERDAY, TO-DAY AND FOREVER

By The Reverend George Alexander, D.D.
Pastor of the Presbyterian Church on University Place, New York.

Delivered before the Congress on the Morning of Saturday, February 19, 1916.

"Jesus Christ is the same yesterday, and to-day, yea and forever." What hand penned those great words? There are many conjectures, but no one knows. There is an historical background behind them, but we are able to recover it only in barest outline. You will recall the immediate context, "Remember them that had the rule over you, men that spake unto you the word of God, and considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday, and to-day, yea and forever." We learn from a later phrase in this anonymous epistle that Timothy was still alive but the first generation of teachers and leaders was only a memory. The great expectation which had cheered them in the house of their pilgrimage had become a hope deferred that maketh the heart sick. It was a time of transition. The old order was passing. Ancient ideas had lost their power, ancient forms of worship had failed to satisfy religious beliefs and moral convictions. Things in heaven, as well as things in earth, seemed to be in a state of flux. In this time of unsettlement some apostolic man, or possibly some apostolic woman—Harnock believes it was Priscilla—some apostolic person with the

facile command of the language of the Greeks, saturated with the law and the literature of the Hebrews, flaming with love for the exalted Christ, and in deepest sympathy with some little flock of God, thought they were becoming weary because of all that was happening and was moved by the Holy Spirit to convert and sustain them by anchoring them to the eternal Christ,—"the same yesterday, and to-day, and forever." In the midst of a changing world order, the writer pointed to an unchanging person. Our endeavor at this hour will be to bring our wills under the spell of this great utterance and to carry away with us its power, when we separate from this place of privilege to assume again the tasks of our work-a-day life.

The immutable Christ. In what sense is He immutable? Not in the form of His manifestation as a fact of history. He was in the form of God; He emptied Himself and took the form of a servant. He was rich, yet for our sakes He became poor. In His humiliation He was a child in the manger. He grew in wisdom and stature, until in the strength of His suffering manhood, tempted in all points like we are, there was laid upon him the iniquity of us all. He was crucified in weakness, but in His exaltation He showed Himself alive in His passion, claiming all power in heaven and earth.

He was not unvarying in the form of His message and ministry. To His own He proclaimed the truth plainly, as they were able to bear it. But to those having ears and hearing not, He spoke in parables. When He first sent forth His disciples, He said, "Go ye not into any way of the Gentiles, and enter not into any city of the Samaritans." But His final message was, "Go ye into all the world and preach the Gospel to every creature." All mere phenomena of Christianity are changeable as the rounding of the seasons; changeable as the succession of bud and bloom and fruit. Nevertheless, Jesus Christ is the same yesterday, and to-day, and forever.

He is the same as the revealer of God, the Only Begotten Son, who is in the bosom of the Father,—He hath begotten Him. Ours is a speaking God. He spoke in

times past unto the fathers by the prophets, and in later days He spake by His Son; not only at His baptism in the Jordan and later on the Mount of Transfiguration, but all through the ages, the Father has been testifying, "This is my beloved Son, hear ye Him." Into the thought of mankind He introduced a conception of the Father altogether new—as the One who, in His holiness, can look behind the scene, who regards the Chief of Centers with infinite love and compassion.

Jesus Christ revealed the Father not only by what He said, but even more by what He was and is; not in word only is He come from God, but in the whole aspect of His manhood, in the whole ordering of His earthly life He is God manifest in the flesh, and therefore He can say, "He that hath seen Him hath seen the Father." Other prophets have spoken for God, each to his own race or to his own generation. Fragments of their oracles have survived, but Jesus Christ is God's approved prophet to all generations and to all races. His gospel is the everlasting gospel. Even the earth shall pass away, but His words shall not pass away. Why are they perennial? Because they are vital. "The words that I spoke unto you, they are spirit and they are life." They thereby have the vital force of a divine human personality. Here is a marvelous thing, that Christ and His gospel are unchanging, while all things else change. We have become citizens of a roomier universe than our fathers, and the thoughts of men are widened with the processes of the sun. Astronomy has pushed back the heavens that seemed so close to the pillow of Jacob and has revealed infinite space separating us from other worlds a million times greater than ours. Men have pried into the secrets of Nature. They have subdued its forces; they fly on the wings of the wind; they send their messages beneath the ocean, through the dewless air. The young explorer has come back from his widest excursion and brings in a better answer, a clearer answer, to this question of origin and destiny which presses upon every man, and every conscience and every heart,—what am I? and whence came I? and whither am I going? and what is

my best end and aim? at what tribunal must I give account? The mind is absorbed by the clash of modern knowledge. Many tell us that the revelation of Jesus Christ is outworn, that he is a vague person historically, too vague to command homage. But have they not heard God speaking in this changeless Christ? If they have heard not, they hear nothing; if they see not in him the way to the Father, then they stumble benighted and find not the way. Jesus Christ is the power behind the New Testament. He is the source of that stream of life which has gone pouring out through Paul and Augustine and Bernard and Wesley. "For this is life eternal, that they might know the only true God and Jesus Christ whom He has sent." God may have other words for other worlds, but for this world the Word of God is Christ.

"He is the same yesterday, and to-day, and forever," not only as the revealer of the Father, the revealer of the heart of God, but as the healer of the hurt of humanity, as the exponent and inspirer of the sacrificial life, His mission is to the world of sin. The announcement made by the angel at the annunciation was, "Thou shalt call His name Jesus, for He shall save His people from their sins." He was sent not only to those ignored of the Father, to those alienated from the Father by wicked works; His message is a message of reconciliation; His is the task of redemption, and that task was fulfilled by His once offering up of Himself to sacrifice, and by that offering sanctifying forever all His language. The world with all its boasted progress has discovered no other remedy for its immeasureable ills. Education and enlightenment, ethical culture and civilization in these days through which we are living, have proved utterly inadequate to exorcise the demons that lurk in the heart of man. Jesus Christ is the same, the same as when He drew to His feet in penitence the courtesan of Galilee, the same as when He opened the gates of Paradise to the thief on the cross. To-day men are being lifted out of the slime of their iniquity, emancipated by the same energy that brought salvation to the house of Zaccheus, or transformed the persecuting Saul of Tarsus into the

flaming apostle. Jesus Christ is the Savior, and the only Savior. Myriads to-day confess that the Son of Man hath power on earth to forgive sins. And if we are asked for an explanation of that miracle of the Divine Christ, we have but one answer: It is the power of Christ back of it. It is the eloquence of His cross. We may have various phrases by which to describe that redemptive work, but we all acknowledge that it was at the cross that "the burden of our sins rolled away." And it is in contemplation of the de-powering of the whole earth that we are able to say, "He loved me and gave Himself for me."

Jesus Christ is the changeless One, not only as the high priest of our profession, but changeless in His leadership of redeemed humanity, changeless in His spiritual domination, in His empire of conquest. "Ye call me Master and Lord," He said to that little group whose feet He washed on the night of His betrayal; "ye call me Master and Lord, and ye say well, for so I am." "Art thou a king?" asked Pilate. He answered, "Thou sayest it, I am king." And truly, beloved, that is what we crave in the depths of our nature, and we will not be satisfied without it, a sovereign and leader, one to whom we can look up and say, "Captain, my captain, Rabboni, my Master, my Lord and my God." Our race has produced no prouder, more imperious spirit, than Saul of Tarsus, but Saul of Tarsus never felt himself more uplifted and free than when he prayed that his every thought might be brought into captivity and obedience to Christ. He rejoiced to see Him exalted, to see His name above every name, that at the name of Jesus every knee should bow, the things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord. The whole history of Christendom is a vindication of the royalty of Jesus; wherever lords spiritual or lords temporal have usurped His sovereignty or inveighed His crown rights, there has come weakness in the kingdom. Where He has been acknowledged as supreme, there His strength and peace and blessing abound. Wherever He reigns His arm is ex-

tended, that our rebel souls may be brought into subjection to Him. Every hour what Jesus Christ stands for in human life is more and more to command the admiration of people, even where men are engrossed with the passions of the world or clouded with superstition and sin. Those of us who know most of His power in the redemption of our souls and in the protection of our lives' triumphs within are most ready in every way to crown Him Lord of Lords. Jesus Christ, the revealer of the Father, the redeemer of mankind, king of the centers, is the same yesterday, to-day and forever.

Let us try to carry the comfort of the spell to those who have it not, let us carry it with us forth to meet the trials and temptations, to bear the burdens that await us in this day upon which we are entering. Out of the world-tragedy which is now being enacted one thing is sure: the old order in which we have had our training and our experience hitherto has gone, gone forever, and what new order is to emerge no man can forecast. We are going forth into a new age to meet new perils and bear new burdens, to be confronted with new perplexities. What we need is the assurance that the word of the Master, the changeless Master, is still good, "Lo, I am with you alway, even unto the end of the world." Some sitting here may speedily be called to bear burdens that seem too heavy to be borne, to face persecutions, too, and martyrdom. Oh, that you may hear that voice which came ringing through the night's wilds to the great apostle in Corinth, "Be not afraid, but speak and hold not thy peace, for I am with thee and no man shall set on thee to harm thee."

This truth carries with it a sense of deep and abiding responsibility. Jesus is saying, "Lo, I am with you alway." But from the world, the world that He loves, the world He wept over, the world that hated and rejected him, He has withdrawn. Do you remember how frequently, as He preached and approached the close of His ministry, He emphasized the fact of that withdrawal? "Ye see me, but the world seeth me no more." "I am no more in the world." "I leave the world and go unto

the Father." How impressively that saying of the Master has been fulfilled as a factor in the world's history. He simply dropped out. No one of the world saw Him alive after His parting; no one of the world made any record of His deeds and words. That is one of the marvelous mysteries, that the noblest and most influential life ever lived among men has no place in the world's annals, but only in the traditions of His humble followers. Remember that He lived in a literary age. Seneca and Livy were His contemporaries. Josephus, the author of Hebrew histories, was born within five years after the crucifixion, and yet previous history contains not a syllable concerning that unique person who called himself the Son of Man. We have no scrap from His pen. The only writing of which we have any record was inscribed on the sand. He simply dropped out of this world's life, and Renan is right, so far as regards the world history, that the story of Christ closed at the cross. He is no more in the world, has left no trace here, except that which is employed in these words of which I think we see now the fuller significance, "I am no more in the world, Father, but these are in the world." Oh, what an impressive declaration of the great truth that those men whom He had called out of the world, to whom He had manifested the Father's name, were to take the place which He was vacating in the world's life. And therefore He prays His Father, "As Thou hast sent me into the world, even so send I them. And the glory which Thou gavest me I have given them that they may be one, as Thou, Father, art in me; I in Thee and Thou in me, that they may be perfect in one." Thenceforth the conquests of the Christ are the conquests of Christ in them.

We sing, "The light of the world is Jesus." He says, "I am not in the world; I am the light of the world"; but it is in anticipation of his departure that He said, "Ye are the salt of the earth, ye are the light of the world." This explains Pentecost, that is the explanation of the mighty and rapid progress of the Christian faith. It was not Simon Peter who awakened three

thousand souls on the day of Pentecost, but Christ in Peter. It was not Paul who carried salvation to all the great centers of the Roman Empire, but Christ in Paul. He labored more abundantly than ever. But said he, "It is not I, it is Christ in me; I am crucified with Christ. But I live, yet not I but Christ liveth in me; and the life I now live in the flesh I live by faith in the Son of God." "I labor, striving according to his working who worketh in me mightily." It was Christ who conquered the Pagan gods; it was Christ, not St. Augustine, that brought salvation to the Briton; it was Christ, not Wesley, that brought Jesus to the vision of the Cornish miners; it was Christ that sent David Livingstone into the heart of the Dark Continent of Africa. And the mighty force for the redemption of Latin America is to be Christ carried in your hearts and in your lives,—Christ speaking through your lives and Christ's love revealed in your love, Christ's patience in your patience, Christ's life in your life; and He is the same yesterday, to-day and forever. And He is saying to each of us, "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and sup with him and he with me." "O Thou who changest not, abide in me."

# THE EVENING ADDRESSES

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## THE ADDRESS OF WELCOME

By His Excellency, Dr. Ernest Lefevre
Minister of Foreign Affairs, Republic of Panama.

Delivered before the Congress on the Evening of Thursday, February 10, 1916.

Impelled by a deep feeling of cordiality and good-will, I come to welcome you in the name of the Panamanian government at this opening session of the Congress on Christian Work in Latin America.

I desire to express the deep appreciation I feel for the honor you have conferred upon me by this kind reception. It is my desire to return this compliment in the most worthy manner, not because of the formalities of etiquette, but because I wish with all sincerity to contribute to the success of meetings like these, which help to bring to my country elements of the highest civilization to which all good citizens aspire.

The constitution of the Republic of Panama gives ample guarantees of liberty of conscience. As a proof of this and because our government fervently desires to create a feeling of tolerance in the Republic, I have not hesitated to accept your kind invitation and to proffer a genuine welcome, although I am a sincere and devout Catholic. Let me impress upon you that although the Panamanians have but recently gained their independence, it does not follow that they do not recognize the benefits brought about by respecting the liberties and rights of others.

You have chosen a most propitious moment for your noble task. While I am speaking, violence and fury are unchained in the Old World, destroying everything which they meet in their pathway. This horrible calamity fills us with terror. It is only natural that, guided by the ideals of righteousness preached by Jesus our Lord, we, the peoples of America, should do all in our power not only to keep away from strife, but also to bring about a lasting peace among those who are at war. We must show, too, that in our American republics, in spite of their faults and deficiencies, pacific ideals flourish better than in monarchical countries. This is due to the efforts they make for the development of civic and moral education. It is my understanding that all religious men everywhere, without distinction of creed or race, should take part in this high and holy mission and that you have come here impelled by this noble purpose. Your purpose is to unify the moral and religious forces of America. For this reason and with great foresight you have selected for this Congress the soil of Panama, as a central point from which its influences will widely radiate.

We appreciate the importance of our location here, and since we desire to meet the demands of every human interest we hold our country open to all men and to all generous ideas. Our motto, *"Pro Mundi Beneficio,"* is not an empty phrase but a true sentiment of our people. With all the respect and consideration which is due to such a gathering as this, I take great pleasure in saluting you in the name of the Government of Panama and wish for you all success in your mission.

# RESPONSE TO THE ADDRESS OF WELCOME

By Dr. John R. Mott

General Secretary, International Committee of the Young Men's Christian Association, and Chairman of the Continuation Committee of the Edinburgh Missionary Conference.

Delivered before the Congress on the Evening of Thursday, February 10, 1916.

I know I speak for all of the delegates of this comprehensive and most representative Congress, when I say that our hearts have been profoundly touched by these most gracious and generous and adequate words of His Excellency the Minister of Foreign Affairs of the Panama Republic. His Excellency is not a stranger to many of us. We have known of his valuable work in his own country, and we have known of his career as a student in the United States. He has exemplified in his person and in his service some of the highest ideals around which this Congress is built. The expression which he has brought us as to the desirability of a gathering like this and as to its possibilities, and as to the hopes that animate us, may well be kept in prominence by us in our thinking and in our striving together during these glorious days of life that we are to spend together.

I am sure that I speak for all when I say that we are likewise most grateful to have with us on the platform to-night not only this distinguished representative of the Republic of Panama but likewise Colonel Jay J. Morrow, Acting Governor of the Canal Zone, who by his presence and by his official and generous cooperation during these days of preparation has shown his own deep interest in the object which has brought us together.

Moreover, I would not be true to the promptings of the heart of each one present, if we were not to express

our deep appreciation of the cordial sympathy and great helpfulness of the Charges des Affaires of the American Embassy, Mr. Willing Spencer, who has already endeared himself to all of us.

There is no way in which by language we can adequately express our appreciation of these sentiments that have been expressed and these kindly acts performed in so many ways by these gentlemen before us. Language fails in the midst of such kindnesses. There is only one way that satisfies men and women of reality like those who have assembled in this Congress, and that is that we shall with great intensity, with great faithfulness, and with that spirit which was characterized this afternoon by Doctor Speer, seek to fulfil the high hopes that have brought us here from the ends of the earth; for I am reminded that it is a most representative gathering. We have delegates from virtually every one of the republics on the Western Hemisphere. We likewise have representatives from Europe and from the distant parts of the world. I fancy that not in the history of the Western Hemisphere has there assembled a gathering so representative of the leaders and the forces of righteousness of this great sphere of the world's activity. There have been notable gatherings representing the political ideals and ambitions and hopes of the Western Hemisphere. There have been most successful gatherings to promote commercial relations between these nations. There have been scientific congresses—notably the one recently held in Washington—that have done much to cement the bonds between these peoples and to prepare for a better day. But not before this time have we had such a representative company of Christian workers, men and women of wide vision who have met together for this altruistic purpose in the realization of great hopes.

I persist in saying great hopes. The world has a right to expect something truly great of this Panama Congress. The world has a right to expect that there shall issue from our coming together here a larger plan for helpfulness for all the nations of this hemisphere, both Latin and Anglo-Saxon. The time has come to take

this whole hemisphere into our view. Believe me, Jesus Christ sees nothing less, as He looks up and down this hemisphere, than all its needs, all its possibilities. Nothing else will satisfy Him than for us to plan for touching most helpfully every nation and every man of these republics and of the other nations of the Western Hemisphere.

Our hopes are not only with reference to larger plans, truly adequate plans for the great age in which we live, adequate for serving our great God, adequate for meeting the great needs, but also that there shall come out of it a finer science of unselfishness. The time has come for us to master our facts as to the social and moral and religious conditions of these nations, as has not heretofore been accomplishd. We see large promise that this may be realized. The splendid work done on those eight commission reports, and the debates that are coming in this room morning after morning, will increase this sense of promise that there will issue from the Panama Congress a more scientific dealing with the facts, not theories and visions merely, desirable as these are, on this Western Hemisphere.

And it is not this larger hope alone, not this more scientific dealing with the facts alone, that we feel is coming out of this Congress. There will also come out of this Panama Congress a truer strategy. Any one who has had even a casual touch with the Latin-American countries must have been impressed by the fact that what we want in this day is what the French speak of as "grand strategy," that which takes in the whole map. Now there are individual bodies in this sphere which have commendable strategy, but I think we would have to confess with humiliation that we are painfully lacking in united strategy. I mean the sort of strategy that seeks to make the most of our comparatively weak forces as we face a clamant and urgent need. Truly, the world has a right to expect that we will not spend this time idly, but, as a result of examining our ideas, of comparing our methods, there shall come forth something that shall accomplish larger results.

Something must come forth from this Congress that will make Panama a name with which the world will associate another thing that is truly great—I say "another thing" because there has been a great past—something transcending anything that lies behind. Surely it must be so, and therefore our hope will include a larger unity. There is something strangely moving about a Congress like this, when we all come together out of our comparatively separate compartments and fuse our spirits. There is generated in a place like this an atmosphere which I might characterize in that splendid phrase of the Bishop of Oxford at Edinburgh, where he said, "We come into an atmosphere in which men come to loathe to differ and determine to understand." That is precisely what will take place here these days. We will come to loathe any misunderstanding of each other, any differing from one another in what is vital. And we will do something more important than that. We will pass out into that clear zone where we are determined to understand one another in order better to cooperate.

Our hopes would be vain to this end if we did not comprehend that this Congress will issue in greater power. We do not need up and down the Western Hemisphere, any more than we do in Europe, new machinery. But what we do need is more driving power, especially of the forces of righteousness and unselfishness,—and that is only tantamount to saying a larger realization of the irresistible energies of the living Christ among us. This is our great need. Beside it everything else seems to be insignificant. And we will not disappoint our Lord, or the deepest hope in every one of us, by not seeking to enter into that heritage.

I love to think that there is around us now, that there will be around us during all these coming sessions, an atmosphere of superhuman resource, that there are powers ready to break out in us, and through us into every nation into which we shall return, that will make the coming age glorious in contrast with what lies behind us. And to this end let the note of reality be struck deep and strong in every session of this Congress. Then the hopes

of the friend who has addressed us, and those who have not addressed us, for the best to issue from this Congress will be realized. We have been reminded by His Excellency that while we meet here in peace and comfort, engaged in a constructive task, other nations, like ourselves bearing the name of Christ, are engaged in works of a destructive character, shaking society to its base. But, say what we may about these nations, not one of us could say a word of depreciation concerning their reality. Whatever else they may be lacking, they are not lacking in earnestness and sincerity. Though some of them may be mistaken—though all of them may be mistaken, God only knows—they are not lacking in sincerity and reality. How incongruous it would be at a solemn and yet strategic moment like this, when whole nations are stretched on the Calvary cross, for us to meet in this peaceful zone of the world, in this friendly republic, in a time of peace, and be characterized by lightness or be lacking in earnestness and reality. Rather may there abide within us to-night, and during every meeting throughout this Congress, the spirit of our Lord Jesus Christ, who said, "I must work the works of him that sent me while it is day; for the night cometh when no man can work."

# THE CONTRIBUTION OF LATIN AMERICA TO THE HIGHER LIFE OF HUMANITY

By Professor Eduardo Monteverde
The University of Montevideo, Uruguay.

Delivered before the Congress on the Evening of Thursday, February 10, 1916.

The recent Latin-American Scientific Congress has been in various respects a revelation. Aside from its effects upon intellectual life and international fraternity, it has shown plainly the perfect harmony of ideals which exists in the numerous groups of prominent men of the three Americas; it has set forth the unity of political ideals that exists among these men. It has demonstrated the possibility of cooperation between the men of North, Central and South America; it has brought into clearer knowledge the respective characteristics of these nations. But one of its principal fruits has been to put aside in great part the veil which concealed, or caused to be ignored by many, some of the essential aspects of the nations of Latin America; we are nearer to each other than we had imagined. South America is no longer the synonym of anarchy, barbarism and backwardness, but it is necessary that this new understanding of Latin America shall be extended through all parts of that great republic which is our friend, which should be our inspiration, which would be for us the best of all models, and which could afford to us such great assistance.

And in order to do this, on all proper occasions, it is necessary to insist on the use of all suitable means in

setting forth the personality of Latin America, not only for the sake of its effects upon commercial, industrial, political and scientific interchange between the two continents, but also and fundamentally for its contribution to the highest success of the noble mission and generous purpose of the several North American institutions to whose initiative in certain cases and cooperation in others has been due the support of institutions of a moral and religious character which exist and exercise their beneficent action in Latin America.

It is in view of these considerations and in accordance with the generous request of the Committee on Arrangements of this Congress that I have the honor to engage your attention for a few moments.

It is my purpose in the first place, to mention the different factors which are in operation in South America and which have been up to the present time, and will in the future be contributing elements in the improvement and progress of human life. I venture the affirmation that, although in a more limited degree, the Central and South American continents are engaged in and are developing—each in its own territory and through the agency of native elements—a large number of the useful activities which are found in general in Europe and North America. I recognize, of course, that in the last mentioned continents those activities had their origin and their inspiration. Let us review rapidly, in proof of the truth of this affirmation, the different activities which, up to the present time, have been manifest in Latin America and which in the future will constitute the influences which will contribute to the improvement and progress of human life.

### I. THE ECONOMIC CONTRIBUTION

Nature has been so prodigal of her gifts in this part of the world that if man shall know how to avail himself of them, she will become a source of supply, not only for her own territory, but also for other lands. A study of the statistics of exports would give an idea of the millions of dollars which Latin America sends to the

other countries of the world in the form of her native products. To this it should be added that the continual growth and progress of her cities requires a constant importation of various building and other raw materials for her industries and manufactures, machinery, food supplies, textiles and others. Latin America is therefore a productive source of labor and consumption, and her economic contribution to the world's enterprises in various directions is well worthy of being kept in mind.

### 2. THE EDUCATIONAL CONTRIBUTION

In this department Latin America shows splendid development. Science in its various branches, the arts in their multiple manifestations, primary and higher education, all show a degree of development parallel with the greatest modern advancements in knowledge. Her scientists and her specialists in medicine have represented her with the highest distinction in various congresses and have won world-wide reputation. Her medical faculties have at their disposal the most complete laboratories, and her bacteriological and other institutes for research are provided with the most modern appliances, while in her clinical hospitals the most serious illnesses are treated and the most difficult surgical operations are performed. Her schools of engineering and architecture are conducted with the aid of all the means necessary for practical and theoretical instruction. Her engineers have projected and carried out important structural works, railways, bridges and others, and her architects have conceived and executed works whose magnitude and beauty have demonstrated their proficiency. Her lawyers and international jurists have published works of genuine merit, and there is no question, however complicated, in the department of law, which has not been dealt with by Latin-American authors. Her literary men, her poets and her musicians have given abundant fruits of their talent and inspiration, and the reputation of some of them has spread to other continents. Her universities, endowed with buildings especially constructed for them, are provided with the most modern appliances for edu-

cation, such as laboratories and cabinets. Their courses of study are equal or superior to those of other countries. Their professors are specialists in their preparation for their several departments and constitute one of the glories of Latin America. The methods of primary education followed by them are a repetition of the most perfect to be found in the world. Each new advance in pedagogical science is, at least in some of the countries of Latin America, immediately applied to their local methods of primary instruction. Schools of the fine arts and associations of a scientific and cultural character are everywhere found and are developing more or less rapidly. Absolute intellectual liberty obtains in all scientific and literary production, and there has already been manifested in various international congresses, the tendency to unity in all these lines of productiveness.

One of the most significant manifestations of this tendency is the organization of the South-American Federation of University Students, which has already held international congresses and whose permanent central office is established in the capital of the republic Uruguay.

### 3. CONTRIBUTIONS TO INTERNATIONAL LAW

In this department, the action of the continent to which I refer has been highly beneficial and successful, since there have already been held several international congresses with representatives of all the countries of the continent, leading to such practical results as the treaty for arbitration, reciprocal engagements for the reduction of armaments, express declarations of international fraternity practically demonstrated by the reciprocal return of trophies of war and the recognition of maritime zones of influence, the proclamation of justice and mutual respect for the integrity of national territory, together with other resolutions and express declarations which permit us to anticipate the permanent prevalence of peace, of justice and of right in the reciprocal relationships of the countries of Latin America.

### 4. THE RELIGIOUS CONTRIBUTION

In the religious realm, although the action of Latin America has been manifested only through the medium of her churches and Christian institutions in forms limited by various resisting forces, it has nevertheless been marked by the utilization of the great principles of Christianity in their application to social morality and true democracy. Freedom of thought granted by the various national constitutions is a reality in all, or nearly all, the countries of Central and South America. In these countries all forms of worship are tolerated and there have been put in force such laws as are necessary to guarantee liberty of conscience in the widest sense of the word. The underlying principles of Christianity are applied to social life and have inspired the organization of many charitable, educational or philanthropic institutions which everywhere exercise their beneficent influence for the protection of the sick, the abandoned and the suffering.

### 5. THE CONTRIBUTION TO PHYSICAL IMPROVEMENT

Physical education in the modern scientific sense of the term, which, until recently, was very much neglected in the greater part of the countries of Latin America, is now being rapidly developed, and in some of those countries there are in successful operation numerous gymnasiums and athletic fields, and a large proportion of the youth of these countries has felt the stimulus of healthful and honorable sport. Public and private institutions are paying special attention to physical education, and, in general, conform their methods to those which obtain in North America. He who now has the honor to address you has been especially charged by the National Committee on Physical Culture of Uruguay to report to that Committee as to the equipment and administration of playgrounds in the United States. The movement in this direction is of the greatest importance and is worthy of special mention because one of the weak points in the educational systems of South America was the lack of

attention to physical culture and to its importance to the complete and harmonious development of a human being.

Universities, schools and private institutions all begin to understand the true value of physical education as a means to health and as an educative force in the formation of character, understanding that by this means it will be possible gradually to turn aside our youth from those diversions which are unsuitable, and at times immoral, and which so easily attract them. Add to this, hospitals constructed in accordance with the latest and most rigorous hygienic requirements, sanitariums, asylums for contagious diseases, training schools for nurses, institutions for the blind, deaf and dumb, disinfection plants, and measures for the promotion of public hygiene —and you will have before you the fact that in this regard Latin America is making its contribution to human welfare.

It is just to say with reference to these various educational, scientific and other institutions which I have mentioned, that their existence is principally due to the good judgment shown by Latin America in utilizing the knowledge and experience of other continents, recognizing that in this respect she was inferior to others, and to her excellent disposition to adopt for herself that which others have considered desirable. My words, therefore, which may appear to be excessively laudatory, should not be interpreted in any other sense than the statement of facts, and the description of what Latin America has endeavored and still endeavors to learn from her sister nations of Europe and North America. It may, then, be inferred that the circumstances and antecedents which I have now set forth, show that Latin America is the home of a race which is of a vigorous physical and intellectual nature, a race which will finally be the result of the fusion of individuals of different nationalities and races which will in that continent seek a better life, and in whose hospitable soil they will find a permanent home. A virgin soil has received and still welcomes the seed of future generations which will give to her at the last, when time shall have finished her work as nature's great

architect, a personality and character all her own. There will thus come into existence a race which will possess the best qualities of its ancestors, and in which the inferior qualities will have been removed in the process of the melting pot, and will not, therefore, maintain their influence in opposition to those higher qualities whose manifestation will be the result of the meeting and fusion of such various and distinct physical and mental qualities. This will be the work of time, and time alone, with its constant labor, will determine the qualities of this new race.

But it is to those men who hold lofty ideals and who are already in possession of the truth, that it belongs to save other men, to transform the life of the community and to plant in that race of the future the germs of those doctrines which will serve as the impulse to its future activity when its turn shall come to act upon the stage of human life.

# THE COMMON IDEALS OF THE LATIN AMERICANS AND THE ANGLO-SAXONS

By The Right Reverend William Cabell Brown, D.D.
Bishop of Virginia.

Delivered before the Congress on the Evening of Thursday, February 10, 1916.

It is a matter of very deep regret to me that Bishop Kinsolving of Southern Brazil has been prevented from being with us this evening, and yet I count it a very high pleasure that I am permitted to take his place to speak to you to-night of the ideals which the Latin-American and the Anglo-Saxon peoples hold in common. My only fitness for the task is to be found perhaps in the fact that while born of Anglo-Saxon stock in the United States of North America, I have passed the best and most fruitful years of my life in the United States of Brazil in South America. My long residence in both countries, my abiding affection for the people of both countries, my earnest and deep-seated desire for the best and highest welfare of both countries, entitle me, it seems, without undue presumption, to speak with some measure of authority upon the ideals common to both.

The casual visitor, the superficial observer, is naturally attracted by the things that lie on the surface; his attention is caught by what he sees around him—the flora and the fauna of the country; the construction of the houses, the street scenes, the customs, manners and language of the people; the diversities of temperaments due in a large measure to racial and climatic differences, and

the various forms observed in the church and state. Naturally, these first attract the attention and provide abundant opportunity for those glittering, but often misleading generalities which so delight the soul of the transient tourist. But to one like myself, who has spent many years in both countries, who has been privileged to enter into the sanctuary of the home and to see something of the home life, who counts among his Latin-American acquaintances many friends who are very dear to him, friends whose friendship has been tested in the experiences of life where masks are thrown aside, where the depths are broken up and the real man stands revealed—to such an one the things that separate and differentiate us are seen to be superficial, and the great eternal, abiding, unchanging ideals that spring from the fact of a common fatherhood and a common brotherhood, that come into being and are strengthened by the elemental experience of life and of death, are really the same.

Manifestly this is not the time nor is this the occasion to enter into any lengthy or exhaustive treatment of all the ideals common to our peoples. If you will permit me, therefore, I will ask you to consider only two of these ideals among the many which might be enumerated.

As I think of the ideals that are common to us both, at once there comes into my mind that deep, unquenchable love of freedom, that yearning for liberty, that deep-seated conviction that every individual has the unquestioned right to the fullest and freest expression of his life. If time permitted, it would be a very easy matter to cull from the Latin-American and Anglo-Saxon authors passages which would convince you beyond any peradventure of doubt how deep-seated is this yearning and love for liberty. This feeling is manifested in the burning words of our brilliant poets, it is expressed in the sonorous and rolling periods of our most brilliant orators, it is dwelt upon at length in calm and reasoned sentences by the greatest writers of prose; and yet, believe me, this ardent love of liberty is not the property

of a few rare and choice spirits, but rather it is deeply imbedded in the hearts and minds of the rank and file of both peoples. No one can read attentively of those great movements, born of the passionate yearning for liberty and accompanied by heroic deeds that resulted in the independence of the colonies of this new continent, separating themselves from the mother countries, no man can study the movements which they brought about of separation of church and state, no man can read intelligently about the great and sometimes fierce struggles for freedom of thought, for freedom of speech, for freedom of conscience, and not realize that this is one of the most deep-seated among the ideals common to both our peoples.

And again, as a manifestation of that love of liberty and freedom, I take it that there are no other countries in all this world where a man is so free to utter and express the thoughts that are burning in his heart and mind. There is no position of honor or of rank or of power or influence, either in the learned professions or in the church or state, which is not freely accessible to the citizen that has the power to win that position, and there are innumerable examples in South America and Central America and North America, when men without the aid of circumstances of wealth, of birth or of rank, have won and adorned the highest position in church and in state.

The other ideal which I desire to emphasize for a few moments is perhaps a little more difficult of definition, yet I believe it to be a very deep-seated feeling. We find it in writers, and yet we find it again among the common people—an abiding and deepening conviction that on this new continent where a beneficent creator has placed us, a continent so marvelous in its natural resources, furnished with material to exercise to the fullest every faculty and power of body and soul and spirit, that here, untrammeled by past precedents, untrammeled by existing forms of government in the old world, we have the task set for us of working out in some way our conceptions of the ideal state. Our old men have

dreamed dreams and our young men have seen visions of government of the people by the people and for the people, and they are straining forward and longing for the establishment of the ideal state from which wrong and oppression shall be banished, and in which righteousness and justice shall prevail.

And yet it is perfectly evident that we have not yet attained unto these high ideals. Our love of liberty too often degenerates into a love of license. The ideal state which we hold in our minds and hearts has been sadly marred by oppression and wrong and crime, and yet the ideal persists. It has not been extinguished, it can never be extinguished, because it is deep-seated and God-given.

And in thinking of this Congress to which I have been looking forward for many months with earnest prayer, I sometimes feel that as one result of our deliberations, not only will the ideals common to both peoples be brought into prominent view, but we shall all learn to realize that those high and splendid ideals of ours can never be fully realized, can never come to their best fruition, until we as individuals have come and taken our places at the feet of Him who, in the fullness of time, was sent to reveal His Father's will, until in some way we have learned to lay hold of that liberty with which Christ has made us free. Before there is a possibility of there coming into being such an ideal state as I have briefly outlined, we must learn the lesson that life consisteth not in the things a man possesses, that the highest and best expression of life is to be found not in getting but in giving. And I take it, in order to learn that lesson, we must go again to the Master of our lives and hear Him as He laid down the object of His coming in those words which speak to us of service, of doing for others, in which he said, "The Son of man is come not to be ministered unto but to minister, and to give his life a ransom for many."

May that lesson be learned, and as we return to our various homes, may each of us strive to do everything in his power to make these ideals what they ought to be; and then as leaven, as individual to individual, let

this love of freedom, let this love and desire for the ideal state permeate, reach out among our neighbors until the whole lump shall be leavened!

# CONTRIBUTIONS OF MODERN SCIENCE TO THE IDEAL INTERESTS

By President Henry Churchill King, D.D.
Oberlin College.

Delivered before the Congress on the Evening of Friday, February 11, 1916.

Your Committee has been kind enough to ask me to say a few words in introducing the themes for the evening: "The Claims of Christ on Thinking Men," and "The Christian Faith in an Age of Science." Both of these themes suggest that very modern world which has been so strongly affecting the whole of educated Latin America, and it is worth while for all of us probably to make clear to ourselves how modern this modern world is.

Modern science itself, for example, in its evolutionary form is hardly older than Darwin's "Origin of Species" which was issued in 1859. The historic spirit is not much more than a century old, for the eighteenth century scarcely knew it. Modern psychology is a development of very recent date. The first psychological laboratory the world ever saw was opened the year I graduated from college, and, I assure you, I do not regard that as ancient history. Sociology is not older than the earlier writings of Herbert Spencer. And then there is the great significant field of comparative religion, which is also for the most part a product of the last fifty years.

All this great inrush of modern knowledge has to be dealt with. We need not think it strange that men in Latin America, as well as men in North America and

Europe, have all had to feel their way in the presence of this modern knowledge to a new manner of viewing their faith. And yet I suppose we are not to think of any of this new knowledge as an enemy, but rather to see that it is our privilege to make it a great ally of all the ideal interests. I am often reminded, when I think of this relation of modern science to ideal interests, of the story told of some Scotchmen at dinner who had pretty much sung around, but the Chairman discovered that one man had not sung, and he asked him if he would not give them a song. "No," he said, "I can't sing. When I sing, my voice sounds a good deal like the scraping of a brick over a door." But the chairman insisted, and the man attempted a song. At the end there was a deep silence, and then the chairman said, "Mon, your singin' is na up to much, but your veracitee is juist awfu'. You're right about that brick." So some of us, who have to do with the ideal interests, have probably been inclined to say to this modern knowledge, "Your veracity is just awful, but your singing is not up to much." I wonder whether it would not be wise for us to see, as we face these great new facts in the intellectual world, that we have not to do with enemies, but with allies. If we really believe in the providence of God, shall we not believe that He has been in these movements of thought as well as in more external events, and that here too He has not left Himself without witness? Shall not the veracity of modern science prove to have for us a really singing note—a great new note of challenge not only, but also of largest encouragement to faith?

Let me ask you, then, to notice in the briefest possible way five things that may be really said to be contributions of modern science to the ideal interests. First of all, modern science has *enormously increased the resources of power and wealth and knowledge available for the ideal interests.* I cannot dwell upon any one of them, but if you will compare modern man with the primitive man, you will see that the primitive man must have had a keen sense of his own limited power, as being dependent simply upon his own muscle. Modern man has no

such sense of limitation of power, but rather a sense of ability to tap the forces of the universe; and from this tapping of the forces of the universe has followed at once an enormous increase in wealth also.

Now this increase in resources does not necessarily prove a great gain, but it does bring a great challenge to the ideal interests. The attitude of the modern social worker, for example, is very different from that of his predecessor, the charity worker of fifty years ago. The latter had the feeling that he was engaged in a simply hopeless task. The modern social worker has no such feeling. He believes that there is power enough and wealth enough and knowledge enough to make possible a man's life to every man on the globe, if men will but learn how to use these resources. So, in the second place, modern science brings this great contribution to the ideal interests,—a vigorous *challenge to these interests to turn out men and women who shall be worthy of these vastly increased resources and be able to master them.* The European war is a dismal demonstration that men have not yet learned how to use these resources. We have turned them to the most destructive use possible, but there they are. The war is evidence, too, that these resources have been enormously increased. Are we, who are responsible for the ideal interests, doing our share to make sure that there are being sent out into the world men and women with such discernment of the laws of life as will make possible the right use of these resources,—men and women capable of positive self-control, because for them the great thing, the moral thing, is not simply emptying things out or cutting things off, but rather the positive taking on of great new enthusiasms and purposes and devotions? One of my college classmates once wrote an essay on the subject "Is Goodness Interesting?" And when you stop to think of it, that is rather an interesting subject, because if goodness is not interesting, in the long run we shall not have much to do with it. And Goodness knows that goodness is not interesting, if it merely means cutting something off or emptying something out. But if goodness means enter-

ing into the infinite purposes and plans and enterprises of Almighty God, there is nothing on earth so interesting as goodness. When we get a view of goodness like that, we shall get a positive self-control that will enable the race to make the right use of these enormously increased resources. No generation has ever faced such a flood of resources as our generation.

In the third place, modern science has made this great contribution: it has brought to us *a view of the world far larger and more significant than we have heretofore had,* and has thereby forced us to a more adequate and a larger conception of God. Under the pressure of modern science the world has become immensely enlarged for us in space and time. The world is unified for us, too, as it was never unified to the thinking of men before. Our world has become more law-abiding also; and it seems to some of us, when we have discerned some of the laws of the universe, that we have caught sight of some of the secrets of God; for these laws are only His habitual ways of action, and we may learn thus how we may cooperate with Him in the great plans that He is trying to work out.

In the fourth place, *modern science has brought us the scientific method.* We are really trying to apply this method in this Congress. The great reports upon which the Congress is based, coming to us one by one, mean that there has been an attempt carefully to survey the field, to get at the facts, to classify the facts, to see what laws underlie the facts, to discern the conditions involved in the laws, and thus, upon fulfilment of these conditions, to be able to count upon results.

And finally, modern science has given us the great new vision of what we call the *scientific spirit,* which is after all nothing but Jesus' own first condition of entrance into the kingdom of Heaven,—the spirit of the humble, open-minded man. Perhaps the scientific spirit might be defined to be,—the habitual determination to see straight, to report exactly, and to give an absolutely honest reaction on the situation in which one is placed. I do not know any closer historical parallel to that scientific spirit

than Jesus' own constant insistence upon utter inner integrity. "Why even of yourselves," He says, "judge ye not that which is right?" Nine-tenths of Jesus' teaching is just a direct appeal to our own reason and conscience; an appeal to us to see as he sees and share his insight, to get a decision of our own, a choice that belongs to us. So we may have a right to believe that every one of the conquests of modern science is a kind of fresh evidence of the great underlying principles of Christ himself.

When I think, thus, of this fivefold contribution of this great new intellectual world of our time to the ideal interests, I feel no misgiving as to what the final influence of that intellectual world is to be if we can have even reasonable insight into its bearing upon faith.

# THE CLAIMS OF CHRIST ON THINKING MEN

By Professor Erasmo Braga
Theological Seminary, Campinas, Brazil.

Delivered before the Congress on the Evening of Friday, February 11, 1916.

I would first call attention to the fact that we are living in an intensely practical age and that we are seeking to resolve the problems of life and to grasp the great truths that concern us from this standpoint of the practical. Just now all eyes are being turned to Latin America, and all are anxiously inquiring as to how the Latin Americans are going to approach those problems that are arising in the present day. For the first time in history we are being brought face to face with many of the great truths and great problems of human life, and the people of South America are entering upon this task with hope and aspiration that they may lay hold of the new truths, and like others who have faced them, may resolve them after some fashion that will bring great profit to themselves. Further, I would add that for the help that the people of Latin America need in facing these problems, their eyes are turning more and more to North America for sympathy and leadership.

I would also call attention to the fact that in this process of dealing with the modern problems of life, men are seeking to classify information, to analyze information as it has been gathered, that they may thereby make the largest possible use, when they have really grasped the truth, of those results that are being achieved by this intellectual process. All this has been bringing personal advantage to the individual. He is reaping large benefits

in his own personal development, in the enlargement of his vision and in bringing men into closer fellowship with the thoughtful minds of the world. But the individual has in view also not simply the selfish motive of profit to himself; he also seeks to grasp this knowledge and to solve these problems of life for the good of humanity.

We know that mind has not yet penetrated into the deepest depths of truth and that the South Americans recognize that they are far from having gone to these deep depths, even to depths to which some others have descended. But the process is going on rapidly and is calling daily for greater effort. In this process man is aspiring to know reality, to know the fundamental truths, and these truths are revealed by Jesus Christ. Righteousness, the right ways of living and of facing the problems of life, these are revealed by Jesus Christ, and it is Christ's attitude toward truth that the South Americans need. The intellectual classes are looking outward, and they are in an attitude now to receive this message from their brethren of the North if these will only come and show them how Jesus Christ faced the problems of life. All men need this divine influence, this divine help. The South Americans are beginning to realize this, to realize more and more that not by their own efforts can they resolve these problems, but that they must have the help which comes alone from the All-powerful.

Jesus gives the keynote to all these problems when he says, "I am the way, the truth and the life." Jesus must be the way, the truth and the life for all the awakening intellectuals of South America. His teaching and His doctrine are for man's profit, for his own personal advantage, and then they fit him to render that large contribution, that noblest service to humanity through Christ. It is this that has the largest claims upon the thoughtful minds of South America, upon the awakening hearts and lives of this great continent.

# CHRISTIAN FAITH IN AN AGE OF DOUBT

By The Reverend Francis J. McConnell, D.D.
Bishop of the Methodist Episcopal Church.

Delivered before the Congress on the Evening of Friday, February 11, 1916.

The Chairman suggested in his introductory remarks that the spirit of science, the scientific spirit and the spirit of Christian faith, have been in very close interaction. He suggested the time of the publication of the "Origin of Species" by Darwin. It is on the period from the time of the publication of that book to the present that I wish to speak for awhile. Perhaps we might put the matter roughly by saying that science and Christianity have been in close interaction in the period of time between the building of the two great canals, the canal at the Isthmus of Suez and the canal here, and it is entirely possible, if we reflect upon the fact, that the influence of the "Origin of Species" did not come to its greatest effect until about the time of the publication of Herbert Spencer's "First Principles." From the later sixties down to the present day there has been this interaction between the religious spirit and the scientific spirit, both phases of life have been affected, and I wish to speak for awhile on some of the facts of the Christian spirit, and then of some things which we should try to accomplish in the days just ahead of us.

The scientific spirit in the last fifty years has passed through three rather distinct stages. At first, evolution was interpreted almost wholly in materialistic terms. It may not have been so avowedly, but practically that was

the philosophy underlying it. Then after that the evolutionists speak of themselves as agnostics. Then in the more recent times there has been a movement towards faith on the part of scientists themselves. If I were picking out any names by which to characterize these phases, I would say perhaps Tyndall was the most outspoken in his suggestions of the material aspects of science. In that famous Belfast address of his, he said that he saw in matter the promise and prophecy of all things. Well, that seemed rather strange, even for the scientist himself. After that came men who would not make an unqualified statement. Men were inclined to say that they did not know. One man who comes down into our own time, a man of great personal integrity and great public character, a man qualified to speak, Professor Goldwin Smith, puts it this way: that about all we hope for concerning God and freedom and immortality is that science may speak some word that has not yet been spoken, but he believed that there was not then any word from science. That was the spirit of the agnosticism of his day. Then after that came another step, the step at which there was some return to the spirit of faith that is represented in men like Sir Oliver Lodge. Of course, we are not passing any opinion upon the particular worth of his views, except to say that his views seemed to have in them a return to the old faith. He would think of himself as an orthodox Christian. Science has laid hold of certain things in the Christian faith and has tried to explain them and has really left them upon surer foundations than before. Now scientific thought has passed through these stages not because of any inherent logic of its own, but because of the pressure put upon it by the forces of Christian living.

The contributions of the scientific spirit in dealing with religious data have by no means been inconsiderable. The smoke of the battle between the Old Testament and the New Testament has begun to clear away, and what do we see? We can see that we have better than before a sense of perspective of certain spiritual elements that have always been at the heart of our faith. All these

are on firmer foundations than before. Or suppose we look to the results of the critical study of the character of Christ—what do we see? After all the attempts to explain Him away, He comes back more a force than ever. Even if we accept the most radical statements of modern criticism concerning Christ, we should have left a problem on our hands arising from the admitted forcefulness of the personality of Christ so to impress the mind of successive generations as to make men think of Him in the terms in which the multitudes thought concerning Him.

I picked up a book sometime ago that said we could not believe in these extraordinary things said of Christ so far as they reached over into the realm beyond the natural. We cannot believe that there was any sort of revelation to His disciples after death. We cannot believe Him as the Church has believed, but we must believe that there was a life there, a tide of life so great that He struck the minds of His disciples and all His believers so that they have been thinking of Him as they have, and seeing these things that they have been seeing. Letting that stand for the analystic argument, what do we have? One who can strike that hard must strike very hard indeed, and there must be a force of personality back there that is in itself a great mystery. So Christ in His personal force is more of a problem than ever before.

And so with prayer. All these things stand on a firmer foundation than ever before, so that the scientific spirit itself has been modified and has now in it more of the spirit of faith than before.

I have noticed in reading the reports to be submitted to this Conference that in Latin America they are still in the last analystic stages, looking at things from the scientific standpoint. The only thing that will help men out from that is the effect of a living faith in the community. Men will be affected not by logic but by the pressure of the Christian force about them in the world.

Let me say in the next place, there have come certain effects upon the spirit of Christian faith. It, too, has

been influenced by this interaction in many ways. Let me suggest one or two of these. We have appropriated with the spirit of service the best that science has to give for the relief of men, and we have come to see this, that the pursuit of scientific truth, even for truth's own sake, has not as much power in drawing forth all there is in scientific inquiry as the spirit of service, the relief of suffering men. We have taken various theories, theories of scientific procedure, and used them for the advancement of the kingdom of God; we have put a new meaning into them and suffused them all through with the spirit that has lifted them up to a higher plane.

But in this way there has come an education of the Christian mind itself. We have taken hold of these material things, and it has had a reflex influence upon our own spirit. We are told in the schools that the education of the eye and the education of the mind certainly is not complete until there comes the training of the hand. It is not merely sight or hearing, but the sense of touch, of perceiving, that gives steadiness. So with this material life, out of the grasp of these material things, there has come a steadiness of thinking, a soundness of feeling that has been absent in other eras of history. In theological history we have passed away from some discussions, and we do not think of them any more. Why? Because we have been in contact with something material, wrestling with something actual, something concrete, and as we have done that, these other problems have fallen away. How are theological discussions stated to-day? If they get any hearing at all, they are stated in terms of life. Back in the period of warfare between religion and science you remember one of the sermons on one of the themes theologians preached about to establish the divinity of Christ. I heard such a sermon. The man began by saying, "I will divide my discussion into three parts: first, pleromatic humanity; second, pleromatic divinity; and third, hypostatic union." That belongs to another age. That is almost as far behind us as the problem of how many angels could dance on the point of a needle. What has brought about the change? We

have a hold on material things. We have been face to face with something that has given us contact with life. We have brought our spirit down into the actual relationships of things, and it has reflected upon our minds.

And there has been a correction of our feeling also. The old pessimism and despair is passing away and it is a very significant fact that the persons who are most concerned with the final outcome are the persons who have the hardest problems to solve. They are not discouraged. Those who are facing the great problems of the foreign field are not discouraged. The men in India and China are not discouraged. It is easy to become discouraged in the cloister, and it is easy to become discouraged when we are withdrawn from the world, but the men who are taking hold of something very seldom become discouraged, and that actual contact with things is keeping our feeling sane and wholesome. Much of the morbidness which characterized other days and much of that hopelessness and gloom, was the gloom of a mind that was not actually in contact with material things around about, striving to bring relief to men. I remember what Nathaniel Shaler once said of his experience in caring for the wounded on the battle field. When he first went onto the battle field and saw the mangled flesh for the first time, his head became dizzy. He was nauseated, sick. The surgeon came up to him and said, "Here, take hold; don't sit there with your face all white." As soon as he took hold and began to lift up some of the men and to help the surgeon, that feeling passed away and there came almost a certain kind of fascination as he laid hold upon the problem before him.

So it is in these days. We have taken hold of these things to relieve material conditions in the world, and the old sickness of heart, the old spiritual nausea has passed away.

That beloved physician who died some time ago, having given his entire life to those stricken with tuberculosis, was asked once if this constant contact, this constant dealing with disease, did not take away something of the fineness of sympathy, did not take away something of the

feeling of pity. Pity which is just a momentary feeling soon passes away, but if we are going into this great work of relieving human suffering, we must have a motive that remains, and it has been this correction of our feelings by our contact with material things, that has brought us to a saner feeling.

Now back of all these forces stands before us to-day, what? Three great challenges, and of these I wish to speak. The first challenge is that laid on Christianity and science alike, the conquest of the forces of nature, a conquest over the forces of disease, a conquest over the forces of poverty. There we are putting the religious and scientific spirit at work together and they are going to conquer. We believe it, and we are working in that direction. These great curses bear down upon the lives of men. We talk about, "sweet are the uses of adversity." It is easier to see this illustrated in the life of another than in our own. It would be a sad commentary upon human nature if we could not come to something of a realization of life except under adversity. But I am talking about the crushing poverty that crushes down upon the great masses of people, not here and there, but all over our civilized lands. I once heard a social worker, a man who had travelled in India, say: "Think of this, a hundred million men upon the face of the earth have lain down to rest in the last twenty-four hours without having known the satisfaction of enough to eat." I do not know whether it is true, but very likely it is true, and if it is true we can say to-day, the race never has had the satisfaction of enough to eat. They have been crushed under the weight of poverty, and the scientific spirit and the religious spirit, working together, are going to lift this weight of poverty. We intend to do away with it. It may take years and years, but that is the challenge to which we respond to-day.

In the next place there is the challenge that we shall reorganize human society upon such a basis as to place human values in the first place. Take all the theories of the organization of society for the whole world, they ought all to aim to give the man a chance in the work

of the shop, or whatever it is, to put himself into it. We must learn to regard the output of our modern industry, not merely as the output of machinery, but of men, and we must stand ready to reorganize all our institutions to bring that to pass. I do not stand as a propagandist for any particular theory, but the Christian Church and the scientific spirit must solve that problem. We have all of this machinery, all of this control of the forces of nature in the world, but we have not yet devised any form of social organization that we can say will endure. We are at work, and we believe that the problem can be solved only on the basis of the principles laid down by the Lord Jesus Christ, where human values are put above all others.

And then finally, may I dare to say this, and yet it is the heart of Scripture, that the scientific spirit, working together with the religious spirit, dare accept this challenge to change human nature, if you care to put it so—at least to change the conditions of human life, the home life, the conditions of childhood, the conditions of youth, and to transform all those conditions under which human beings live. It is just the message of redemption. In the name of Christ, thinking well of men, and yet seeing what is in men, above all thinking well of God, we are getting away from the belief that all the evils of life must be laying hold of childhood, laying hold of young manhood, laying hold of young womanhood.

Now we must not be outdone as we look at material things. If we dare to believe we can eliminate diseases that have been hanging upon the race so long, shall we not believe that we can get rid of selfishness, that we can train sin out of human lives, that we can bring in such an incoming of the life of God that we shall have a redeemed race? That was the vision that the seer seemed to see. The immortality of a few persons would be almost a contradiction in terms. What we need if we are to have an adequate interpretation of salvation in the Lord Christ is a great gulf stream of human life sweeping on forever and forever to God. "I saw a great number that no man could number, of all nations, and

kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes." That is the vision that stands both before the scientific and the religious mind. It means nothing but the reversal of certain processes, but they can be reversed. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow into it." That is to say the processes shall flow into it. We are trying to bring about a condition of things in this world where the religion of the Lord Christ is a natural, easy life for men to live—to take away needless temptations, to take away those things and give men a chance in moral living, as human beings here and now, but as sons of the Most High God.

And this to me is nothing more than giving real meaning to the words of the apostle, for we are to be the body of Christ. We take the words just as a figure of speech, and we who profess His name are to do for Him here upon this earth what His actual body did in the days of His flesh. But can we not take it somewhat literally and can we not believe, if we can get hold of the material processes in this world, that they shall in a sense reveal the mind of God? If we can do all that, may we not lift man up toward the stature of manhood as it was in Jesus Christ? Scientific men can see such a possibility to-day, and the church is coming to see it. All men working together from whatever angle can do something toward bringing about this consummation; that there shall be, even in these material things, in a very real sense such a revelation of God that we can say, we stand in His presence, so that each common bush shall glow with God. We cannot see all His meaning in what happens to us; we cannot discern all His revelations, but can we not so control our own wills as that we shall be enabled in all that is around about us to see God?

# THE CARE AND CUSTODY OF THE SCRIPTURES

By The Reverend John Fox, D.D.
Secretary of the American Bible Society.

Delivered before the Congress on the Evening of Saturday, February 12, 1916.

We are thinking in this connection not of individual custody only, but of joint care and joint custody, and must remember that many persons, organizations, and nations share in this custody. For the last few days we have all been thinking about ourselves in North and South America. Let us not forget that we owe the Old Testament to a race who had no such magnificent continental inheritance as ours, and who now have no land that they can call their own. Not only was the Old Testament produced through the Jewish race under the inspiration of Almighty God, but it has been handed down to us by the Jews. If they had not exercised a faithful custody as a nation, we would not have had the Old Testament. St. Paul testified to this in his Epistle to the Romans. "What advantage," he exclaimed, "has the Jew over the Gentile?" that is, what religious advantage does he possess; and he answered his own question by saying, "Much every way, chiefly because that unto them were committed the oracles of God." That was the crowning distinction of the Jew, his chief peculiarity. He had other things committed to his care—the Tabernacle with its sacred furnishings, the Ark of the Covenant, the shrine of all that was holy, "overlaid round about with gold, wherein was the golden pot that had

manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat." These things were seemingly less perishable than the parchments and documents which are the title deeds of our salvation, the Magna Charta of the kingdom of God. They have all perished, but the Old Testament remains and is a mighty power in the world to-day. The original documents may be gone, but the Book, copied and recopied, remains to enlighten the world. It is wonderful how the Jewish race and the Book have survived. Although not a nation in the ordinary sense, with a recognized home, but a people dispersed among all nations, it maintains its identity, just as the Book distributed everywhere has maintained its identity. To that has been added the New Testament, handed down not by one nation, but by elect men out of every nation under heaven.

It is a fair question to raise, With whom is the custody of the Scriptures to-day? Can anybody be said to own the Bible or any version of it? What rights have publishers in it, not merely legal rights, but moral rights? Has any one the right over it that a trustee would have over another book? Who is responsible for its preservation? What guarantees are there that it will be preserved, that the New Testament will continue to be used in its present form a thousand or two thousand years from now? What provision has been made for its care? Such questions are not idle or academic inquiries. If the copyists of the Bible, a thousand or fifteen hundred years ago, had all of them been as careful as a few were, there would not have been so many minor mistakes; and if there had been any way of controlling the production of the books, we would have been saved the necessity for the rather technical science of textual criticism. One thing is worth noticing, that the New Testament makes very little provision for its own preservation by formal enactment; indeed we might say almost none whatever. God entrusted His people with these books, giving them a large discretion as to how they would handle the treasure put into their hands. This could not mean, however,

that He was indifferent or that we have any right to be. "He that hath an ear let him hear what the Spirit saith unto the churches." That is said seven times to the seven churches of Asia at the beginning. And again we read, "What thou seest write in a book and send it to the seven churches." Such sayings have a meaning deeper than the superficial one. They surely mean that we are to guard the precious manuscripts and copies of the Bible with anxious care, and that we all have a certain degree of responsibility for its preservation and transmission. If we have received good from any book, we ought to transmit it, if it is transmissible. The great classics of the world are in a sense common property when they have reached a certain age. There is a charm peculiar to the Bible; everybody feels it, even those who are not very religious. They think of it when they come to die, if not while they live. Much more those who live by it love it in increasing measure; and the love and faith and reverence of the great body of Christian people is the best preservative of the Bible to-day.

It is the feeling of love and veneration which is most important in the preservation of the Scriptures, apart from any more technical sides of the subject. What feeling have we toward the letters of the Apostles? Do we feel toward them that love and delight and veneration that we ought to feel? Do we believe in them with all our hearts? Martin Luther, whose whole ministry was in a sense founded on the Epistle to the Galatians, used to call it his Katherine von Bora. It was like his wife. That is the way we ought to feel toward the Bible.

If we are the children of God by faith and blessed with faithful Abraham, there must be a sense in which the Scriptures are put into our custody, each of us and all of us. I like to preach this doctrine to everybody, even to the children, that a personal responsibility is resting upon us for the safe preservation, the transmission, and the general use of both the Old and the New Testaments. But we need something more than a general individual responsibility. There is such a thing as a corporate responsibility involving more than individual ac-

tion. The Church of Christ is the natural custodian of the Scriptures, not a part of the Church, but the whole Church. The Church and the Bible belong together. But how is that responsibility to be exercised, and under what conditions? This raises a good many questions, some of them difficult. We find ourselves obliged to discuss the vexed question of the relation of the Roman Catholic Church to the Bible. That Communion has always made the claim that the custody of the Bible is with the Church. I think that is perfectly true and sound doctrine and an aspect of the truth which is far too little appreciated. I am thankful to the Roman Catholic Church for emphasizing it. But then the question arises, What is the Church? Is the Roman Catholic Church the proper custodian and the only one, or is it possible that there are other Churches equally entitled to consideration? If the Church is the logical and natural custodian of the Scriptures, we must sooner or later face the question what the Church is, what are the relations of the so-called Churches now existing to each other and to the Scriptures which all hold in common? These questions like many other great questions drive us for their answer to the past, to church history, and to the history of theological thought. A reference to each history shows us that we owe a great debt to the Roman Church for her gift of the Latin Bible, the "Vulgate" made for the common people by that prince of scholars, St. Jerome, and at the request of Pope Damasus at the beginning of the fifth century. Jerome is a good Protestant saint no less than one claimed by Rome. Laying aside, according to the ancient story, his ordinary duties, he went to Bethlehem and according to one account lived in a cave for some twelve years, translating the Bible into Latin. The result was a masterpiece, a translation of which, like Luther's Bible, made the oracles of God accessible to humble folk. It probably has been more widely influential than any other version of the Bible, except the English. To-day, under the authorization of the Roman Catholic Church the Benedictine order of monks has undertaken the restoration of Jerome's exact text of the

Vulgate, a very important undertaking, interrupted by the war, and one in which, as Protestants, we all ought to be deeply interested. Moreover, in the Vatican Library is one of the most priceless manuscripts of the New Testament, known as Codex Vaticanus. In its preservation and reproduction Rome has rendered a great service to the whole Church. The Greek Church has conferred a great boon upon all mankind by the preservation of the Greek Testament, in which she had a natural proprietorship. To her monks we are indebted for Codex Sinaiticus, perhaps the oldest existing manuscript of the New Testament. True, the modern monks had little sense of its real value, so that we also owe much to the learning and skill of the great Constantine Tischendorf and to the action of the Emperor of Russia who finally used his authority to have it brought to the Imperial Library for the free use of scholarship. In these ways the Greek Church and the Latin Church united in handing down the Scriptures.

A distinguished modern scholar, Dr. Warfield of Princeton, speaks thus about the wonderful way in which the Bible was used in Rome itself and in the Roman Empire about that time: "It was the family-book above every other. Husbands and wives read it daily together, and Tertullian knows no stronger argument against mixed marriages than that in their case this cherished pleasure must be foregone. The children were introduced to the Bible from the tenderest age. They learned their letters by picking them out from its pages. They were practiced in putting syllables together on the Bible names, the genealogies in the opening chapters of Matthew and Luke supplying (one would think most unpromising) material for this exercise. They formed their first sentences by combining words into Bible phrases. As they clung about their mothers' necks, we are told, amid the kisses they snatched, they snatched also the music of the Psalms from their lips. Every little girl of seven was expected to have already made a beginning of learning the Psalms by heart; and as she grew to maturity, she should lay up progressively in her

heart the words of the Books of Solomon, the Gospels, the Apostles and the Prophets. Little boys, too, travelling through the years, should travel equally through the Sacred Books. We hear again and again of men who knew the whole Bible by heart."

These historical facts are evidences of God's guidance of His Church in preserving the Scriptures, in spite of the errors of the Churches, which maintained on the whole a right attitude toward the Scriptures. The Roman Church believes in the authority of the Scriptures, not of parts of the Bible, but of the whole Bible; and we ought to stand with Rome against the rationalists on this question. She is a more faithful custodian than they are.

But the time came when Rome put the Latin Bible up as a sort of idol, and would scarcely let any one come near it, except under such restrictions that practically it is an unread book among the majority of the Roman Catholics to-day. The Protestant Reformation was needed because it opened a way of getting back to the Bible, of coming to a renewed and more efficient understanding of its contents, and of making the Scriptures available for everybody. It is true, of course, that the mass of people need well educated and instructed teachers to help them fully to understand it, yet it is also true that the Bible can be read, interpreted and studied by every one for himself, with the guidance of the Holy Spirit. Many a plain, almost illiterate old woman reaches a better spiritual grasp of the essential meaning of some Bible passage than a faculty of learned scholars, though we are not on that account to disparage the value of scholarship. We have not near as much thorough scholarship available to-day as there should be in our pulpits to secure the proper interpretation of the Scriptures, or in the mission field, to carry through the necessary task of Bible translation from the Hebrew and the Greek. The Reformation started us on the right track. It was said that Europe awoke when the New Testament in Greek came anew into the libraries of scholars after Constantinople's fall. Our certitude in

Biblical matters depends upon maintaining and honoring sound textual scholarship.

The genius of the Reformation found a new and fitting expression in the history of the Bible Societies. I need not renew the details of their organization, but they have sprung into being within a little more than a century. Their aim is perfectly simple: to see that the Bible is adequately translated, printed and circulated, without note or comment. The results of their work have been amazing. One hundred years or more ago there were only fifty-four languages in which the Bible or any part of it could be read. The Reformers had done their share of the arduous work of translation, but the conditions surrounding their age made it impossible to cover the world. William Tyndale laboring over the English Bible was pursued as David was hunted by Saul. He had to take his types and manuscript and flee from city to city, while the emissaries of King Henry VIII. sought to catch him and put him to death. He managed to complete the New Testament and to smuggle it into England. You recall his fate at Vilvorde in Belgium, and his dying words, "Oh, God, open the King of England's eyes." That prayer was remarkably answered, for within eighteen months the King was circulating the very book he had murdered Tyndale for circulating. The leaves of that tree were for the healing of the nations, and the circulation of the New Testament and the Bible made a new England and a new world.

The Bible Societies of to-day seek to introduce the creative, renovating power of the Bible into every country in every tongue. Its books were meant to be distributed. The Church itself has now come to understand that even the New Testament, so largely composed of letters and memoranda, was meant for the Church universal. It took a good while to collect the Canon, but the principle on which it was collected is easily recognized and appreciated. Now that it has come down to us, not only in Hebrew and Greek, but in English and in the languages of Europe and of the world, surely we are responsible for its distribution. If the Bible So-

cieties cannot or do not do the work, we must put some better agency in their place.

The influence of the Bible upon a national literature and the reflex value of the literature in extending its influence and preserving its power would be themes of absorbing interest. Both English and German literature owe much to the Bible. Its very critics couch their criticisms oftentimes in pungent Biblical phrases. Would to God the day was at hand when Latin America and Spain itself will see the supreme value of the Bible! Spanish literature has not been Biblicized as English or German or even French has been. The beauty of the Spanish language is so great that even those who can hardly understand it love to listen to its melody and rhythm. My heart goes out in prayer to God that he will raise up a Tyndale or a Luther who can translate the Bible into Castilian so pure and beautiful that the proudest Spaniard will delight in it. I do not wish to disparage the existing translations into Spanish. The versions of Reina and Valera and others, not omitting our Mr. Pratt, are entitled to an honorable place in Spanish literature. But Spanish literature grew out of a Roman Catholic environment, which did not include any general use of the Bible. Mr. Froude quotes some one as saying that "the translated Bible is the stronghold of heresy." If a translation can be made which appeals to the Spanish habit of mind and can be circulated widely enough, we may be sure that it will be given a real place in the character-forming literature of Spain and of Spanish-speaking countries.

There is now going on, unless the war has caused some interruption, an attempt to produce an Italian translation in Italy in which both Protestants and Roman Catholics, even priests, have cooperated. Such a form of cooperation is to be heartily commended.

The existence of the Bible Societies is partly necessitated by the divisions between Protestant Churches. It is easy to say that we should break down these divisions. This is not my view of it. There is nothing necessarily wrong in the existence of Christian Churches in separate organizations. The Bible Societies demonstrate the

fact that without breaking down every wall of partition between denominations, it is possible for them to co-operate harmoniously and effectively in the translation, publication, and circulation of the Scriptures, without note or comment. Comments are barred because doctrinal comments are generally derisive. There are some difficult questions of administration which we have to face in the Bible Societies, but none which prevent real cooperation. It is one of the incidental but beautiful fruits of this spirit of cooperation that the Bible Societies, not only North American and British, but Continental, are happily united to-day in getting the Bible to the soldiers in the trenches, hospitals and camps. The British Society has a German as its agent in Germany, and he has maintained his activity for them thus without interruption throughout the war. Could any other cause overcome the strong passions of the present conflict so as to enable a British Society to maintain a German agent in Berlin?

The American Bible Society has just finished one hundred years of fruitful labor. This year it has put in circulation six and a half millions of Bibles, Testaments and single books of the Holy Scriptures. During the hundred years the circulation will have been over one hundred and fifteen million. The superficial impression left by such figures, almost equalled by our sister Society in Great Britain, is that surely the whole work must be nearly done. On the contrary, it has not much more than well begun. Many a tribe and nation even yet has no knowledge of the Scriptures; many more have but a mere beginning. The translations already made have often been the work of untrained men and need careful revision. There is a large future before this work from another standpoint. It is inconceivable that China or any great nation with a literature of its own, if it becomes Christianized, will be satisfied with a Chinese version of the Bible made by foreigners. The present translations in China, Japan, and other similar countries must be regarded as useful versions to be replaced in time by others which will grow out of the scholarship and

genius of each people. Finally, within nominal Christendom there is many a corner that needs to be "illumined" by a good vernacular Bible even yet. Until quite recently there was one such corner in Europe. The people who speak what is known as Basque in the Basque provinces of Spain had no Bible and no one concerned to give it to them, until a poor servant maid who lived in the house of a genteel French woman in France made a translation out of the French Bible into her native Basque. She then saved her earnings and published the book herself for her own people. After a while the British Bible Society heard of her translation, took the book, improved the rendering, and published it. There was, a while ago, another such corner in Asia. There was a woman in New York City who had a little mission for Spanish sailors. Some Filipino sailors formed the habit of dropping in, and she, having learned Spanish, made a translation of a few verses of Scripture with their aid into their languages, printing the result on a little press of her own. She brought it to the Bible House. "How do you know it is correct?" we said. "Well," she answered, "I had one of them translate it from the Spanish into his own language, and then another translate it back again so as to verify it." This illustrates the patience which must accompany the impulse to furnish the Bible to all peoples and the unexpected opportunities which are ever arising.

In Latin-American lands, a series of important translations still needs to be made for the first time in order that every tribe and tongue may come to praise His name. May God bless the faithful missionaries and nationals of Latin America, who are doing to-day under difficult conditions their full share of the common corporate responsibility of the Church of God for the preservation and transmission of the Scriptures! May we appreciate the importance of the task and give it our wise and hearty support!

# THE PLACE AND POWER OF THE BIBLE IN THE INDIVIDUAL AND NATION

By The Reverend A. R. Stark
British and Foreign Bible Society, Valparaiso, Chile.

Delivered before the Congress on the Evening of Saturday, February 12, 1916.

In a certain sense, every report presented at this Congress is a testimony to the triumphant power of the Bible in the life of the individual, in the Church, and, in a more limited sense, in the nation. The missionary, to whatever Society he may belong, takes with him this Book as the charter of his hope and as his guide in the foundation of his work. In it he finds the very soul of his message; it is the test by which his life work may be tried; and when his voice is silenced forever, it is the best legacy he can leave to the people among whom he has toiled. The great apostle could say at the close of his life, "I have fought a good fight . . . I have kept the faith."

Paul's definition of the gospel is one that is familiar to us all, but very telling. He takes power—the most significant thing in the world—as the best definition of the gospel. We are domed over and girt by all sorts of power—gravitation, life, electricity. But in the moral and spiritual world there is a realm of power as real and legitimate for the heart and mind as these in the material world. We may reverently believe that God is the author of both kinds of power. Gravitation and electricity are omnipresent, so is the power of the gospel. A cry never ascended to God from a soul on the

lofty Andes, in the forests or on the vast pampas that did not reach the throne of mercy and receive the answer "able to save to the utmost."

The reports of the Bible Societies bear witness to the place and power of the Bible in Latin America. It enters the president's palace. It is at work among the students of the universities. It has a place on the editor's table. It touches the heart and interprets the soul of deputy and senator. It finds a ready welcome in the crowded thoroughfares of the great cities of the continent. It is being carried from door to door in town and village, to the humble hut of the Indian or the miner's camp on the lofty Andes. It has travelled to the most distant outposts of the country. By the ministry of the colporteur many simple souls in country villages have received the life-giving message of the New Testament, which has penetrated their souls.

The fruit of this ministry is everywhere noticeable. I would like to indicate the practical results of Bible distribution by citing a variety of illustrations and incidents. Each is out of my experience. Nearly forty years ago a Bible agent sold a copy of a New Testament to a carpenter in Montevideo. That carpenter was soundly converted and in his turn has become one of the most wonderful evangelists in Spanish South America. His name is Francisco Penzotti. While selling Bibles in Peru, he founded the Spanish-speaking Methodist Church in Callao. From the pulpit he was carried to the prison of Casas Matas. I have never visited that prison without feeling it was holy ground.

Passing from Montevideo to the Andes, we find ourselves on the great central railway of Peru, which pierces the mountains at an altitude of sixteen thousand feet above sea level at the Galera tunnel. At Juaja, further down, a colporteur once entered the town with fear and trembling. He found a fanatical community, but moved it by his message of the love of Christ. People besieged him for books even when he sat down to a meal, clamoring for Bibles. They pleaded with him to read the Scriptures to them and expound the words. Before

many days had passed, he had sold one thousand copies of the Scriptures. The day came at last when the man with the Book had to say farewell to his friends and go on. On the way to the station he was stopped by a man who had bought a Bible. "I thank you for all that you have told us about the words of Jesus Christ, and I ask you how was it that I never knew that He spoke these precious words. Will you take this Bible to my home and tell my wife and family what you have told the people of Juaja?"

Still remaining among those wonderful altitudes of the Andes, this time at a little station called Casapalca, the colporteur stepped off the train with his wallet of books. He carried a violin with him and began to play and sing some beautiful hymns. A group of people soon gathered round him. He sang "Jesus, Lover of My Soul," then opened his Bible and read the story of the prodigal son. The people were interested in his message, and before he was through they purchased some sixteen Bibles and a number of Testaments. In the group was a man who came forward and in true South American fashion embraced the colporteur. His heart was filled with happiness because at last he had been able to get a copy of the Bible. He said that he was brought up in a village of the Andes. When a boy, his father had become interested in the Bible and deeply stirred by its visions, precepts and truths. "If ever you get a chance," was his advice to his son, "buy a Bible, it is a wonderful book." Years afterward the son had gone down to Lima, where he hunted through the book stores for a Bible without finding any. Eventually he thought of the great Catholic book store. The clerk looked at him with surprise when he asked for a Bible. "A Bible—nobody asks for that book." But after a while the clerk discovered an edition in four volumes at $20. Deeply disappointed, the man left the shop and Lima for his mountain home.

Arequipa is one of the most fanatical cities in South America. While selling Bibles on its streets, Sr. Penzotti was arrested and taken to the filthy prison where

he lay nearly three weeks. For several years we found it impossible to maintain steady colportage work in Arequipa, since the prefect, the first political authority of the province, always refused permission to circulate the Bible. Some twelve years ago, I sent two brave colporteurs into this "Sucursal del Vaticano." Their work soon raised a storm of persecution; fanatical mobs attacked them on the streets; they were badly mauled; one Señor Espinozo had his face completely disfigured. In the midst of the trouble another Christian worker appeared for their support, a little group rallied round them, and in the very face of that bitter persecution, a church was formed which to-day is cared for by the Evangelical Union of South America. To-day one of the earliest members of the Arequipa church is a pastor in the field of the Canadian Baptist Mission at Potosí, Bolivia.

My fellow worker in the Bible Society was once in Southern Chile and while staying with a Chilean pastor was invited to what they called a Spanish service in the forest. They found their way through the woods, some six miles, to the home of the man who was responsible for keeping this little church together. Before the hour for service, lights began to appear here and there, converging on the little building before which they were standing. The country people, oil lamps in hand, were lighting their way through the woods to the prayer-meeting. Some thirty people attended the helpful service, and when it was over, the history of this little church was related. One day Colporteur Diaz came upon some highwaymen on a country road. He was not without apprehension, for the desperado of Chile is a dangerous man to meet unarmed on a lonely path. With confidence, however, in the power of his message, he approached them with the words, "Las Sagradas Escrituras" ("I have here the holy Scriptures"). "Al infierno o al cura con tales libros" ("What do we care for such books?") was the reply. Quickly Colporteur Diaz changed his tactics, saying, "Why, Señores, it is La Vida de Cristo" (the life of Christ). "Ah," said one, "I will buy that book."

Diaz counselled him to read it. A conviction of sin followed the reading, and with it separation from his companions and from their life. The conversion was so evident and his ministry to others so spontaneous, that the people gathered round him with the result of founding that little church in the forest, the fruit of a New Testament.

Evangelical attention is now being directed to the universities, where the future legislators and rulers of the country are to be found. The University of Buenos Aires contains thousands of students from various parts of the republic. Good work among these students is being carried on by the Young Men's Christian Association. Mr. H. E. Ewing, the secretary, writes: "A few faithful friends of the Bible can do much to turn the attention of the students and professors towards it in a serious, fair-minded manner. . . . Those who have been given copies, in several cases, have recommended the Bible to other members of their families, and to friends. I am convinced that although evidence of decisions for the Christian life is as yet unavailable, a very healthy leavening influence is being exerted by the books now in circulation, and the men who have them are ready for leadership in the way of the kingdom of God."

In the University of La Plata, quiet and useful service is being rendered by one of the professors. Testaments have been purchased for the students, and the Bible Society has presented a few copies for the university library and for leading men at the University. The following letter is of interest: "I have received your handsome gift of a New Testament in English and a Greek Testament for the *Facultad de Ciencias Juridicas y Sociales*. The *Decano* was very pleased. He is also president of the Chamber of Buenos Aires. The young law students who are in my class were extremely pleased with the little Testaments, and we are reading them on some days in class."

We are face to face in Latin America with two great classes, the religious and the irreligious. Among the religious element the personal work as carried on by the col-

porteur seems to be most fruitful in spiritual results. Among the irreligious—such as students, the educated or the masses—a thorough understanding of the great questions at issue will go far in solving their doubts and winning their adherence. Let me illustrate this from an experience. Many years ago, I was opening to the Bible the University city of Trujillo. On the one hand, there was in that city a group of zealous Romanists equal to any I have ever met in their determination to make the city untenable through organized persecution. They even tried to bring us before the law on the ground that any Protestant propaganda was contrary to the law. On the other hand, the strongest free-thinking group—lawyers, students and others—that exist in Peru, was in that city. Many of them went about armed, ready to take up our defense. These free-thinkers issued a challenge to the representatives of revealed religion through the editor of their paper, *La Razon*. This was especially, although not exclusively, directed against the clergy of the Roman Catholic Church. For nearly a month this challenge was published in the paper. Then I wrote a courteous letter to the editor informing him that I accepted his challenge. A series of articles was published dealing with the objections of agnostics and positivists, to which the editor made vigorous replies. Ultimately the editor retired from the discussion, and offered to publish what I would write on physical development, temperance, hygiene and social questions. When the day came for me to say good-bye to Trujillo, more than 2,000 people gathered on the athletic field to offer a public demonstration to the missionaries, during which diplomas of "honor y gratitud" were presented. *La Razon*, in advertising this demonstration, said that it was well merited, since the short residence in Trujillo of the missionaries had done more for the moral and social uplifting of the young men of the city than three centuries of Romanism.

On the Potosi train on the tablelands of Bolivia, Colporteur Diaz was travelling. Thinking that the passengers would not object to a short service, he solicited

their permission. He then addressed them on the Possibilities of Grace in the Human Heart. Among the passengers was a priest who was visibly moved by the message. When the sermon was finished Señor Diaz went up to the priest, saying: "Now señor cura, it is your turn to address them." "Ah," replied the cura, his eyes wet with tears, "señor, you have spoken so well that I could not add anything to what you have said. When you cease to be a Protestant and join the Catholic Church, I offer you not only my robes, but my pulpit from which to preach the same message." Thousands to-day in South America owe their salvation to the wayfaring man with the Bible.

## TRUE LEADERSHIP THE FUNDAMENTAL NEED

By The Reverend Eduardo Carlos Pereira
Pastor of the Independent Church, São Paulo, Brazil.

Delivered before the Congress on the Evening of Monday, February 14, 1916.

A leader, as the name itself indicates, is one who conducts, one who guides. He who, having his own heart thrilled with the aspirations common to a body of men, marches at their front and points the way of their destiny, is a leader. His leadership must rest firmly upon the frank and ready acceptance of those he guides.

The English term, which was originally a general one, has come to have a special meaning, and with this special meaning has passed into current use in modern language. The origin and history of the word would suggest that the idea that it expresses is, in its new and characteristic meaning, also of English parentage. And, indeed, it was from the classic liberties of Britain—a domain where reigns a public opinion wise and sane, a domain whence modern society received its ideals of democracy—from these British liberties, I say, was born this modern character that we call a leader, and whose empire rests upon the basis of righteous ideals.

The true leader, like the poet, is born and not made. He gains and holds his place by the spontaneous consent rather than by the formal vote of men. Legitimate child of his environment, he absorbs the noble but as yet uncertain ideas, the confused sentiments, the ill-defined hopes, the vague aspirations that are common to his fel-

lows and then interprets, defines and illustrates them. Stirred by his environment, he in turn reacts upon it. Moral currents are formed and then swell. The struggle begins; men's spirits are aflame. A banner is unfurled to the strong winds of an ideal, and around it are gathered soldiers ready for any sacrifice. In the rude struggle of conflict, the leader becomes a hero or a martyr. Like the Good Shepherd of the parable, he never leaves his flock to the cruel teeth of their vulpine foes.

The leader, however, is not only the commander in the hour of conflict; he should also be the interpreter, the authoritative exponent and organ of those he leads. Such is, in general outline, the function of the leader, especially in the new Ibero-American societies.

The condition of life and permanence in these republics is found in the regime of a wise and well-informed public opinion, and this regime cannot flourish without the influence of wise, patriotic and authoritative leadership.

In liberal democracies, like those of South America, where the solution of social and political problems is sought through the medium of free discussion, the leader becomes of fundamental necessity in the direction of the discussion and the definite solution of the problems.

For the discharge of his duties he must possess certain rare qualities. To understand the situation and solve problems, he needs a clear intuition and lucid and trained intelligence; to carry out a definite program, he needs great firmness and perseverance of will and a spirit eminently practical and conciliatory.

It must be admitted, however, that the general conditions in Latin America, at present are not favorable to true leadership. Three general causes are responsible for this:

*First,* and the most important, is, without doubt, the moral and social instability of these southern democracies. This restlessness of spirit is due in great part to the conflict of the races, whose fusion has not resulted in the establishment of distinct national types with defi-

nite physical and moral characteristics. The bold and daring Iberian character, the fusing with the nomadic and suspicious genius of the Indian and with the sentimentality of the African, will perhaps give us the key to the solution of the social problems of South America. The conflict of these ethnical currents aggravated now by certain facts occurring in the religious life of the people, then by the complications introduced by the constant streams of immigrants from foreign shores, produces a certain confusion and disturbance of ideas and sentiments; and these must needs greatly increase the difficulties of those who seek to direct public opinion toward the realization of higher ideals.

*Second.* Alongside of this ethnic factor there appears another that we may characterize as psychological: namely, the absence of great ideals. This would seem to be a universal characteristic of the age in which we live. Commercialism, material prosperity, wealth, and the luxury of modern civilization have aroused a veritable hunger and thirst for pleasure, a truly pagan sensualism in our fallen nature, and have stifled the nobler impulses towards higher ideals. In lives controlled by this mad race for pleasure, there is no place for the nobler crusades in behalf of the welfare of mankind.

*Third.* Greatly intensifying the effect of the causes already mentioned, we must call attention to a third—the absence, in large measure, of any system of education adequate to the formation of character. Unstable and lacking in coherence, the national systems of education, generally speaking, have failed so far to furnish sufficient means for the perfecting and refining of the noble and priceless qualities with which Nature has endowed the Latin Spirit.

Over against these deleterious elements, however, must be placed the natural plasticity of the Latin race which is assimilating the new elements and adapting itself to the new environment of free America.

It is clear that there must be a religious basis for the future rise and progress of the Latin race in South America; and equally clear it is that only Christianity—

and Christianity in its true and Biblical form—can furnish this adequate basis for national greatness. Romanism with its mixed creed and blighting absolutism will furnish no basis for national growth and power; this basis must be sought in evangelical Protestantism with its pure creed and its democratic spirit and its forms of government.

Little or no help, however, can be given to South American progress by a Protestantism divided, intolerant, weak and torn by the spirit of sectarianism—a perpetual stumbling stone to the Latin peoples. The Saxon race—individualistic, strong, and self-sufficient in its exclusivism—may be able to accommodate itself to the individualism of its historic and religious organization—even when this organization is divided into sectarian groups. But the Latin race—social, genial, with its collective tendencies—will, with difficulty, adapt itself to this sectarian individualism. That which in the divers denominations appears to the analytic Saxon spirit a manifestation of strength and loyalty to principle seems rather to the synthetic Latin Spirit an expression of weakness, of egotism, of inability to rise to the broad understanding of Christian unity.

But while striving for the advent of Christianity—genuine in its creed and in its organization—let us study more closely the necessity and the difficulties of the true religious leader in the present evangelical environment of the Southern republics.

In almost all the countries of South America, multitudes have been gathered into the churches by the preaching of the missionary, who is the first leader of the native churches. After fifty years of evangelization, it were time that the voice of the native leader were heard calling his native brethren around the banner of self-support and of autonomy in government and in the work of the evangelist—which is the great object of missionary enterprise. There is, however, generally speaking, a painful silence in the various denominations. The result of this is that a regime of missionary parasitism is being perpetuated. In the absence of true leaders, the

would-be incompetent leader appears to hinder the work. Energies are dissipated; consciences are weakened; divisions and sects are multiplied; anarchy and discontent prevail; pessimism and discouragement and death threaten us.

To avoid this distressing result in the growing evangelical communion of Central America there is urgent necessity that there should appear within and without the ministry true leaders, wise and able to hold in check the nascent spirit of ecclesiastical demagogy which is the perversion of that liberty wherewith Christ hath made us free.

In all ages the spirit of the Lord has made use of chosen men to give cohesion and impulse to the liberty of His children and to restrain the sons of Belial.

Little matters it by what name these instruments be called, if their mission be the same. They were called prophets under the old dispensation, apostles in the beginning of the new. Later, they are bishops, doctors, and reformers; in our day, they are called leaders with the passing years. The Spirit changed the manner of His operation, but He preserved the functions of the pastor who guides the flock, of the general who commands the host, and of the leader who assembles, trains and inspires His people to action.

It is necessary, however, in the present condition in Latin America, that the leader should be a man of God, without ambition and without personal vanities and follies—a man not only diligent, active and practical in meeting and solving the difficulties of the moment, but also a man of foresight and of broad vision of the future, and able to keep before the minds of his fellow-Christians, not the narrow view of a combat, but the larger conception of a campaign.

There are, however, in the present conditions of Latin America and in the present regime of evangelical missionary work real and serious difficulties in the way of true Christian leadership,—difficulties which should be clearly explained for our guidance in the future.

In this part of my discussion, I am compelled to draw

lessons from my own experience. I hope, however, that my brethren may see in the exposition given a sincere desire to present with frankness the lessons to be learned, without any element of personal feeling.

We are clearly in a period of transition, and the lessons that we may learn from the *actual* should hasten the advent of the *ideal,* for which we all alike are striving and praying.

Observation would lead me to predict, in the present conditions of Latin America, in all probability, the experience of true leaders who may be raised up will be the following: like Moses and Aaron, they will meet in the churches two currents of strong opposition, the ready murmurings of the multitude from Egypt and the spirit that dominated Korah, Dathan and Abiram.

By reason of these two currents, the man who leads any movement for autonomy, emancipation, and independence will be suspected at once of being a self-seeker, arrogant, the enemy of missionaries, ungrateful, *nativist.* When the leader is so represented by his countrymen, the missionaries naturally will be inclined to believe that it is a pathological case of nationalism, more especially so, as this is an epidemic of the time, and principally in South America, where the Iberian spirit shows its patriotic enthusiasm against the commercial and industrial invasion of the foreigner. The Boards, likewise, will hardly fail to adopt, as the most plausible, this more charitable view of the native movement, which view will be confirmed by their own representatives who visit and study the field and situation.

Encouraged and strengthened by such worthy helpers, the members of the opposition will redouble their zeal and courage; the relations between the parties will become more tense. Serious estrangements will arise between the parties; and these parties, surrounded by a poisoned atmosphere, will open moral schisms in the bosom of the church. The leader and his party will naturally be broken to pieces in their struggle against the "bloc" of oppositionists, unless the Lord in His providence comes to their aid. This appears to be a

fatal dilemma presented to the South American leadership in the present conditions of our work.

If these are really the conditions at present prevailing, it will be well to suggest certain measures that may open the way for the advent of men of real leadership whom the Lord may be pleased to raise up in the Church, and who may prove to be the humble forerunners of the rise of the Latin race for the fulfilment of its mission in South America.

First of all, the field should be left open for national leadership. Every organism, in order that it may live and flourish, demands room, air, light. Leadership demands nothing more. It will be well, in our present regime of work to emphasize certain truths, in order that we may not hinder the realization of national aspirations that, in the future, may perchance find in chosen leaders their appropriate organs of expression. To this end, the following observations seem to me to be opportune: The large number of mission ministers that are being insufficiently prepared and hurried into the ministry to be supported by the missions will be a double hindrance to any movement towards financial independence. Such a process means the perpetuation of the regime of parasitism that paralyzes and destroys. Some prudent measure should be adopted for transferring as rapidly as possible to the shoulders of the churches the support of its ministry. Generally speaking, a ministry supported by missionaries will be an element of natural antipathy to any manly movement whatever toward independence—an antipathy that will be stronger in proportion to the number and insufficient preparation of the ministers. So long as there are no strong bonds of mutual dependence between the church and its ministry, national leadership will be a thing most difficult.

It is necessary, again, that misionaries, filled with the spirit of John the Baptist, should watch and labor anxiously for the time when they may occupy a place in the background and consider themselves the friends, counselors and foster-fathers of the nascent church. Although the problem of education may belong primarily

to the native Church, it is evident that the missions, without any serious danger of cultivating the parasitical spirit, may cooperate to great advantage in the education of the children of the Church, whence the leaders should arise. The evangelical school and the theological institute are two important institutions that, being wisely organized and conducted, cannot fail to furnish to civil and religious society efficient men of heroic mold, choice spirits, who will be the hope of our South American peoples. In order that the probabilities of these precious results may be strengthened, it is important that in these two types of educational institutions there should be a hearty cooperation of all the evangelical denominations, not only because of the larger financial resources but still more for the wholesome moral effect thereof. The union of effort will produce union of heart and communion of sentiment and will furthermore give us a lofty type of Latin leadership.

If we thus give to the youth of our churches room for growth, pure air and warm sunlight, we shall see them arise—strong in the Lord, fair in their noble traits of native manhood—to open before the ill-fated race of this new continent the doors of a new and a greater world.

The voice of God, speaking through the experience of fifty years, proclaims to the apostles of all the denominations at work in Latin America that their task will be like that of the daughters of Denaeus, unless they succeed in raising up men of true leadership, men able,—while checking the turbulent spirit of revolt—to gather about themselves the good, the noble and the true, pointing them to the way of the Cross and of service, and leading them to the fulfilment of the noble and divine program of missions.

Fifty years, indeed, stand before us giving their solemn warnings both to missions and to native churches, testifying that we, in the great work of evangelizing this vast continent, shall be forever, like Sisyphus in the fable, rolling the stone to the mountain's top, unless, through our prayers and our efforts, the Spirit of the Lord be pleased to raise up from among His children true leaders for His Church.

# THE PRICE OF LEADERSHIP

By Bishop Homer C. Stuntz, D.D.
Bishop of the Methodist Episcopal Church, South America.

Delivered before the Congress on the Evening of Monday, February 14, 1916.

The topic which has been assigned me does not permit the discussion of the choice of leaders for God's work in Latin America. And this is well, for God who only knoweth the hearts of the children of men can see an apostle in a persecutor of the Church; and every great war between nations demonstrates the futility of merely human foresight in the choice of its generals. The choice of our leaders is with Him whom we serve.

Nor is it open to discuss the *gifts* of the leaders of this vast enterprise. Rather is it for us to ask what price must be paid for true and fruitful leadership by every soul to whom God has entrusted any portion of the task of bringing the kingdom of God to Latin America.

## I. THE PRICE OF DEATH TO SELF

There is no escape. Death to self precedes all successful Christian leadership. "Except a grain of wheat fall into the ground and die it abideth alone." He who "was in the form of God and thought it not a thing to be grasped at to be equal with God, emptied Himself, and took upon him the form of a servant, and, being found in fashion as a man, humbled himself anl became obedient unto death, even the death of the cross," has laid down this law, and it is inescapable. The first installment of the ultimate price of real spiritual leadership bears the red price-mark of the cross.

Men here and there "climb up some other way" to positions of prominence in churches, in missionary societies and in powerful committees, but, alas, they are not spiritual leaders. So far from being dead to self, they seem to be truly alive at no other point, and they fill an office rather than do a work.

Moses stands out as the greatest leader of the ancient world. But he first died to self. "He chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season." Only by dying to the self-life of a prince at the dazzling court of Egypt was he fitted to smite the iniquitous dynasty of the Pharaohs to the dust, and liberate the chosen people from slavery.

Paul rose to the truest spiritual leadership attained by any man since the beginning of Christian history. But how? First, by so dying to his old self that he could truly say, "I am crucified with Christ . . . and the life which I now live, I live by the faith of the Son of God who loved me and gave himself for me."

> "A cloud of witnesses around
> Hold us in full survey"

when we begin to illustrate this truth from the pages of Christian history. Francis of Assisi is one in experience with John Knox, and John Wesley stands beside David Livingstone, and Allen Gardiner and Dr. Kalley are in holy fellowship with William Taylor and Andrew Milne and Francisco Penzotti. No leadership for God except by death to self. This is part of the price.

Does anyone say that it is an arbitrary law? Dare anyone claim that our God is a hard master in fixing this price? Search for the reason. Is it not this? The work of God can only be done by the power of God: therefore the man to whom the power of God is to be entrusted must be dead to self lest he consume this gift upon his lusts for notoriety, or upon his thirst for power. God will never lend his power to lift a human life up before the world. It is His power. It must all be used for His purposes. Death to self is only the insulation demanded for all human wires which would carry the

current of God's power to a dying world. The reason for the law is thus imbedded in the nature of the task, and the nature of man as well as in repeated teachings of Christ. It is a part of our "reasonable service."

2. THE PRICE OF SECURING AN ADEQUATE MOTIVE

It is not enough that a motive be pure; it must be strong. It is not enough that a motive be unselfish; it must have driving force. All water is buoyant, whether dew-drop or ocean. But a dew-drop will not avail to float a man-of-war. All electricity is alike; but a current sufficient to drive a printing press would fail to propel the cars of a system of street railways.

Leadership has loads to lift. It calls for the dynamic of a mighty motive. Where shall this be found? Pity, sympathy with unfortunate ones, love of humanity, denominational loyalty, and a score beside offer themselves as motives only to be rejected as shallow and weak. How long would any low motive support a leader in the work of Christ in Latin America to-day? See the task! It depresses us, dismays us, confounds us! Here are 80,000,000 people who have been dominated by a mediaeval politico-ecclesiasticism which forgets nothing and learns nothing, a people without the Word of God, honeycombed by atheism, chilled with cold fogs of agnosticism or hardened into religious cynicism, its students unshepherded, its millions of Indians challenging our faith—and who can hold his life up against these facts and keep his enthusiasm running as a fountain? Only they who having discovered one motive of great price, have hastened to sell all lower and lesser motives and buy it.

This motive is the *love of Christ!* Not our love of Christ. Oh, no! That is too feeble, too fitful, too shallow, too unreliable. It is Christ's love for us and for the whole world. It is "the love of Christ which passeth knowledge," "shed abroad in our hearts by the Holy Ghost given unto us."

Love was the motive which moved God to send His only Son for our redemption. It was love that led Christ all the way from Bethlehem to Calvary. And

only His divine love in our hearts will hold us steady under the heavy loads which leadership in any degree will heap upon us.

Paul declared that his course finds explanation only in the love of Christ. Friends and enemies both charged him with being mentally unbalanced. His unheard-of sacrifices, his persecutions, his message of eternal life to be given by a crucified and risen Jew, his unquenchable optimism in the face of every kind of opposition and discouragement—all these things led the safe and sane of his times to say that he was "beside himself." He takes up the charge and says, "For if we be beside ourselves it is unto God. Or whether we be sane it is for your cause. For the love of Christ constraineth us." Not insanity but love—the great new, holy tide of Christ's love flowing out to the race of sinful men. This new motive had gripped him, inspired him, made him laugh at sacrifices, sing in a vile dungeon at midnight, and point a trembling jailer to the saving mercy of Christ amid the crash and dust of the earthquake which set him free.

How can we love the sinful and the fallen? Only by being moved to love them by the love of Christ. How shall we live and work year after year thousands of miles from parents and loved ones? Only by the love of Christ in our hearts. How shall we be kept sweet in spite of the coarse abuse of our enemies, and the ingratitude of many for whom we have done all that lay in our power? Only by the love of Christ teaching us to love our enemies, and to be tireless in our prayers for those who persecute us and despitefully use us.

In the most beautiful parenthesis in the Scriptures Paul tells us that love is the greatest motive in the world, sanctifying and energizing all other and lesser motives. In the twelfth and fourteenth chapters of First Corinthians he deals with spiritual gifts—speaking with tongues, working miracles, and other gifts of the Spirit; but in the thirteenth chapter he turns aside to say that love is the more excellent way. Eloquence like that of men and angels, passion for truth, wearing the flaming

seal of the martyr's death at the stake, philanthropy that could feed all poor and hungry ones—all these are of less value than love.

Love is set forth as the one exhaustless and entirely adequate motive for the service of Christ. In verses seven and eight he is at the height of his claims for this crowning grace of character and motive for service. Here he says, "Love beareth all things," but his swift mental movement doubtless suggested some experience where a limit of bearing was reached, and he hastens to add, "believeth all things," even if it could not see any way to lift the load of ingratitude or suspicion. Even here he seems to see an end of "believing all things." He appears to infer that even faith cannot live in the face of proven facts, and he hastens to add that, even so, love "hopeth all things." But when faith and hope have broken down, then what has love to offer? Endurance, plain unsentimental, disillusioned endurance of what can not be borne, believed or hoped for—a loving, silent uncomplaining endurance even as our Lord endured "the contradiction of sinners against himself."

"See how those Christians love" was the astonished comment of Romans as the early Christians flung themselves into the work of saving and sanctifying the lowly of their day. It was love that drew them to the uttermost parts of the earth, and planted the banners of Christ on all the high places of the world.

Not money, not eloquence, not organization, not influence—none of these can meet our need. We must be able to say from the heart, "The love of Christ constraineth us."

### 3. THE PRICE OF MASTERING HIS MATERIAL AND HIS TOOLS

How we suffer at this point by comparison with engineers. If an engineer has a bridge to build, with what care does he ascertain the nature of the sand or soil or rock upon which he must place his piers, or into which he must sink his caissons. How minutely he works out the strength of the beams and girders, calculating to a

decimal point what load each will carry, in view of its length, its thickness, and its composition, allowing for expansion, contraction and all other influences due to any cause whatsoever. As leaders of this vast missionary enterprise, how unwilling we often appear to pay the price of effort and time necessary to understand our rich human material and the peculiarities of race, of history and of group tendencies. Physically we may be in Brazil or Mexico, but mentally we are still in Iowa or Virginia or New York. We apply pedagogical and homiletic formulas precisely as though the pupils or hearers before us were of the same race and had been produced by the interplay of the same forces as those among which we learned our first lessons. Provincialism is a blight upon our work, yet we seem unwilling to pay the price of a new orientation.

How many workers in Latin America, for instance, have endeavored to study the effect of Indian paganism upon the moral, mental and social life of such nations as Mexico, Peru, Bolivia or Chile? For untold centuries these Indian ancestors of millions of those among whom we labor have worshipped at altars not our own. Their spiritual and ethical ideas and ideals have been handed on by heredity, by tradition, by impulses beating with their hearts and repeating themselves in every movement of the brain. Sun-worship in Peru, with the cruder idolatries and more savage ceremonials of races and tribes far lower than Aztec or Inca or Araucanian. When we think on their past with its dull monotony, its deep night of an illiteracy unbroken for centuries, its dirt, disease, contempt for suffering, low estimate of the value of human life, and the absence of those tendencies which marked practically all of the races which make up the composite race of Anglo-Saxons, we can come into such a mental attitude toward their weaknesses where a deep yearning pity supplants all feelings of a less worthy nature and we unconsciously, but certainly, adapt our message to our hearers as we shall not do without knowing their past.

And when the streams of European influence which

have played upon this idolatrous mass of Indian life throughout Latin America is carefully considered, it will be seen that these have not been as helpful as they should have been. Seven hundred years of Moorish dominance over parts of Spain left the Spanish people profoundly affected by Moslem ideas. Spanish America might quite fairly be called Moorish America. The religion of the Spanish felt the influence of the Moorish overlord, as did his architecture, his estimate of the place of womanhood in the social order, and his contempt for human life. The deeper roots of Virgin worship and saint worship strike down into the harsh idea of God which Mohammedan influence fastened upon Spanish thought. God is infinite justice and infinite power to the Moors, and no more. They fiercely deny the Sonship of Christ, and all that we most devoutly believe as to his redemptive death and his heavenly mediation. What wonder that sinful, trembling souls seeking God in prayer sought some mediational aid, some screen against the awful glory of the presence of the Almighty!

> "Pure faith indeed—you know not what you ask!
> Naked belief in God the Omnipotent,
> Omniscient, omnipresent, sears too much
> The sense of conscious creatures to be borne,"

and without the open Word of God to tell them of the one loving Mediator between God and man, "who ever liveth to make intercession for us," it is little wonder that Mariolatry grew apace.

Nor would we wonder at the hard intolerance which marked the leaders of Spanish Catholicism if we were fully aware of the bitter schooling in intolerance in which they were forced to learn unpitying cruelty to religious antagonists during bloody centuries. We speak of the Spanish Inquisition, because only Spanish had been taught to stamp out the last ember of religious nonconformity of Mohammedan methods.

With a church led by men in whom these ideas prevailed, and closely knit up with a conquest more cruel

and sordid than any other that Europe has brought to any continent, it is not strange that we face a problem of great complexity and great difficulty when we come with our open Bible, and our doctrine of the universal fatherhood of God, and our plans for individual and social betterment.

When in some such ways we try to pay the price of mastering our material, we cease to criticise and begin to sympathize. We think of the timid beginnings of better things and are comforted. We see in the feeblest desires of a better order an encouragement which we would not recognize if we had not sought to trace influences from out a great dark past through which millions have groped their way to whatever of light they now enjoy. Thus Robert Browning makes Paracelsus say as he lay dying—Paracelsus the prodigy of brain and pathfinder of modern learning:

> "It was not strange I saw no good in man
> * * * * * *
> In my own heart's love had not been made wise
> To trace love's faint beginnings in mankind,
> . . . to sympathize, be proud
> Of their half reasons, faint aspirings, dim
> Struggles for truth, their poorest fallacies,
> Their prejudices and fears and cares and doubts;
> All with a touch of nobleness, despite
> Their error, upward tending all though weak,
> Like plants in mines which never saw the sun,
> But dream of him, and guess where he may be
> And do their best to climb and get to him."

May God grant to every leader in this great mission field of Latin America the willingness to pay any price which will bring him into this humble, reverent and loving relation to the most unpromising souls among whom he is called to labor.

#### 4. THE PRICE OF A DIVINELY GIVEN PATIENCE

The leaders of this enterprise must be willing to think in terms of decades or generations rather than years. If the history of the Christian enterprise from its beginnings has any lessons for us, we shall develop real

national leaders slowly. Leadership comes from life, and there is a law governing the maturity of every kind of life. Corn matures in about one hundred days and not even a Burbank can greatly reduce the days needed for germination, growth and ripening. It is in the second and third generation of converts from low forms of Christianity that the church has secured the best laborers, and by far the largest numbers of them.

We must be ready to pay the price of a patience which knows no weariness as we select, train and lead the leaders of God's work in Latin America.

With our access to God's Word, with our experience, now ripe from a century of growth in many fields, we should be able to foreshorten the period needed for maturing the hearts and minds of those who are called to direct evangelical work on this side of the Atlantic, but we may not ignore those psychological and social laws which are in full play among the millions whom we desire to aid. Paul prayed for the church at Colosse that they might: (1) "Be filled with the knowledge of His will"; (2) "Walk worthily of the Lord"; (3) "Be strengthened with all power, according to the might of His glory, unto all patience," and on first reading there is a sense of anticlimax. If Paul had asked that power should be given unto all boldness, or all courage in the work of God we would feel that a real climax had been reached. But Paul is right. Patience is sometimes a higher grace than boldness, and to be quietly and holily patient calls for "power according to the might of His glory."

### 5. THE PRICE OF THE ENDUEMENT OF POWER PROMISED TO ALL GOD'S SERVANTS

Are we not at fault here more than at any other point? Are we not more ready to pay any other price for spiritual leadership than the one demanded by the last words of our Risen Lord? He said, "Go," but at the same time He indicated that without which they would go in vain. It was essential to check their enthusiasm for the conquest until they had paid the price of con-

tinued, united intercession, until they should receive the power of the Holy Spirit coming upon them.

*They paid the price.* They tarried. In the ten days of scripture study and prayer they found that the price was high. James and John saw that they were to surrender all thought of sitting on Christ's right hand or his left. No one dared ask, in those holy hours of waiting for the promise of the Father, who should be greatest in the kingdom of God. They faced persecutions, and discounted them in advance. They burned all their bridges. No more did any one sigh and say, "I go afishing." All vacillations went into the hot flames of the overmastering desire for the power, the heavenly energizing demanded by the world-task before them. And power came. Peter speaks boldly, and thousands yielded their stubborn wills to the Spirit's power, and received the remission of their sins.

God has given only twenty-eight chapters of inspired church history. He gave us the Acts of the Apostles to show how real spiritual leaders are raised up, and how He would have all church history made and written. And these twenty-eight chapters of inspired church history form the best missionary hand-book ever written. Yet it is, at the same time, the best work on the place and power of the Holy Spirit in the conquest of the world that will ever fall under the eye of any delegate or visitor to this Congress of Christian Work. With this clear teaching before us, shall we fail to pay the price of tarrying for the touch of power which only God can give? It is well that we meet and review these fields, and plan for larger and better work for God in them. But woe be to us if we set up our machinery and fail to connect it with the only Power by which it can do His work! I can well imagine the apostles, fresh from hearing the Great Commission, planning for a survey of the field, and shaping a joint report on message and method, and calculating the immense cost of the world conquest upon which they were sent. But instead of this, their Lord told them to wait for power from on high, and with this power they went forth to take the world!

Are we willing to give all our Reports, or plans or researches into His hands of power, as did the lad with his luncheon in the desert place, that by His power they may be multiplied to meet the sore needs of whole races dying with spiritual hunger?

Are we ready to pay the price of self-crucifixion and of life-dedication, and receive the power of the Holy Ghost?

# THE APPROACH TO LATIN-AMERICAN WOMEN IN THE HOME

By Mrs. John Howland
Chihuahua, Mexico.

Delivered before the Congress on the Evening of Tuesday, February 15, 1916.

There is an expression in the beautiful language of our Latin friends that interprets the thought that is before us. It is *"cultivar relaciones,"* that is, to cultivate relations with those whom we wish to know.

Real friendship is a plant of slow growth. To be perfect it must be cultivated, and cultivation means time and thought. In the unholy haste of modern life we may often miss many of the finer joys of human intercourse. The "efficient" woman has her list of calls and plans her "bee line" from door to door, but this does not lead her into her neighbor's garden. If she should pause to talk over the rose bushes, the day's program would be impossible. Some of the wise ones are telling us that even in our spiritual life we have no time to be a "friend of God," and that unless we "take time to be holy" we shall lose our needed poise.

We have much to learn from our Latin friends about the cultivation of relations, from dear old Horace who found time to "dig up his native land with a hoe," and to write graceful verses and take leisurely walks along the Appian Way with his friends, down to the Mexican tortilla woman who sits in the door of her hut while the corn is boiling, and is just in the mood for a chat when the right person passes by. One cannot make a dozen

of this kind of call in a morning. The heart must be at leisure to gain a real entrance to any of these homes.

Experience has taught us that to help others we must be ready to give ourselves in sincere friendship. We have learned that there are certain ways by which a womanly approach to the citadel of home is most naturally and successfully made and we must study how to enter therein.

Let us understand at the outset that entrance to these homes should always be made in the same delicate way that is necessary in all good society. The social climber may be tolerated in the best circles, but is never "received" unless she really belongs there by her own fitness, and the social worker who forces her entrance into homes of privacy will touch only the outside fringe of the life within. There are unnumbered opportunities for making friends, however, and if we begin where we happen to be, with love in our hearts and a real desire to give our best sympathy and help, we may be sure that all the paths we can enter are open to us.

There can be no sharp dividing line between the methods of meeting the educated or uneducated woman. The same qualities of heart and mind that will enable one to be a friend to a woman of culture will serve her equally well with the humblest Indian she meets. Of what use is it to us to have specialized in history or psychology or the humanities if it is not that from the thoughts of the ages we may find, at the right moment, the word that will meet the need of one of these, our sister? In the practical application of this principle, delicacy of perception and knowledge of human nature will show us how to adapt the message we carry to the individual heart.

The approach to the home through the children of our schools has been a long recognized means of entrance, giving most wonderful results. Our teachers have experience along this line and we leave to them this phase of the discussion.

Another practical entrance of which we may speak in passing is that of the lady physician or visiting nurse.

The need for more of these workers is exceedingly great, and the opportunity to minister in sickness by those whose training has fitted them for emergencies is one of the choicest of opportunities. It is not unworthy of note in this connection that in an experience of more than thirty years, I have never seen such a rapid breaking down of prejudice or such a free entrance into homes of wealth and culture as that made by a thoroughly educated physician who was also an earnest Christian and a woman of very winning personality. Her term of service was only a year or two, but her name is lovingly spoken after nearly twenty years.

It is a pleasant thing that the common household interests are a bond between women of all classes. In our friendly calls we all enjoy asking how to make the *sabrosas* viands we enjoy so well, and we in turn may give our recipe for the biscuits or cakes which they can easily make as an addition to a somewhat monotonous menu. In the talk of flour and yeast and proportions what is more natural than to look back from the loaf to the sowing of the grain, to "the wind and the Father's will"?

How many ways can the heart be touched and the life changed by the thought of Christ as the bread of life! It is so simple when illumined by human experience, but such a tragical mystery to the one who is forever trying to make a "worthy communion."

Women are sometimes made to feel that the matter of dress and of household decoration are unworthy subjects of conversation. The typical "sewing society" is supposed to be merely a school for scandal, whereas we know that it may be made the most helpful of church activities.

In the Book we all love best, the embroidered garment for the King's Palace, the warm scarlet robes for the household in winter, the changes of raiment for fitting occasions show that these things occupy a necessary place in a well ordered life. The education of convent or secluded home has given unusually dextrous fingers to the women of Latin America and their aptitude for what we

now call "arts and crafts" is remarkable. We, too, love the hemming and the knitting and we are glad to see their beautiful needlework and learn stitches while we can in turn lend our own patterns or show a new way of cutting or fitting.

Here come in some of the most beautiful and tender ways of approach. From the highest rank of mother whose baby is laid in a nest of choice laces, to the Indian mother who makes a little *camisa* from the top of her own skirt, there is not one who does not love to put a bit of her own needlework upon tiny sleeve or diminutive cap. When can there ever be a more sympathetic understanding between the missionary and the other mothers than when they bend over the cradle together, and what more fitting time to speak of the mother of Jesus whom we know to have been the most blessed among women, whom we love and honor but do not worship as God?

And on the days when the shadow of the dark valley lies over the home, we can understand and sympathize because we too have sorrowed, but, thank God, it was not without comfort because of the "immortal hope" which they also may have, "without money and without price." This is always the hour when hearts are open to hear of the Master who called the little ones to Him.

So the opportunities come as we mingle with our friends in the varied events of the daily round. How thankful we are for light and color, for flower and music, for art, for poetry, yea for the philosophy of life, all of which give us an approach to the heart! In all of these most natural appealing interests by which our companionship with our home friends is made more perfect, we may form the same bonds in a new land if we seek to "cultivate relations," and we always find that we may say the "good word for Jesus Christ."

But these simple and natural points of contact, met in the home and developed later in club and class and church work are most valuable in their appeal to the younger women.

A still more serious problem for an experienced mis-

sionary is that of reaching the needs of the aged mothers of the old regime.

*La anciana,* who often holds in her hands the reins of the household, ruling over her children and grandchildren with a firm hand, is still left to her beads and relics and her blind prayers to the inexorable saints.

"For the innumerable dead
Is [her] soul disquieted."

The new ideas and aspirations of her sons fill her with terror and apprehension; she sees them losing their immortal souls through contact with what she believes to be damnable heresy. For her own sake we must reach her and open to her the joy of the Father's tender compassion, the comfort of the rod and staff through the dark Valley of the Shadow.

But the problem involves far more when we realize what a unique position the aged Latin-American woman enjoys in her home. The young lawyer, fresh from the university or from foreign travel across the seas, returns to do quietly the bidding of his mother. The diplomat and the statesman will often make an intellectual or religious sacrifice to spare the feelings of his mother, the nature of which can hardly be comprehended by our American children who glory in the expression of their dominant personality. The failure to bring forward the educated middle-aged men of our time to a position of positive acceptance of Christ and an open alignment in the evangelical ranks may, in many cases, be directly traced to this source.

"While my mother lives I can make no change" is the excuse of many an intellectually convinced man who is urged to take an open stand. With the tender consideration of a Judah he is ready to exclaim, "Let thy servant abide a bondsman lest I see the evil that shall come upon my"—mother.

It is true that the Master calls for a renunciation of father and mother if the claims of the Kingdom demand, but cannot much sorrow and conflict be avoided by touching the springs of action in the home? The

approach there is not difficult, for the Latin-American mother is at her best as a hostess. Whether it be the lady of birth and training who will devote herself to you with every possible attention, or the old Indian woman in her hut who plucks a blossom from the cactus hedge or gives you the newly-laid egg of her one "little red hen," if you approach worthily you will receive the most adequate expression of high hospitality, the fine flower of a race of gentle people.

You must remember, however, that though your first entrance to the home may be easy, whether you will become a friend of the little old mother will depend upon your use of your opportunities. She is not modern, this dear little lady. Her daughters wear their skirts as tight or as loose as La Moda says, whether the material be silk or *manta,* but she is Early Montezuman in her hanging braids and loose sack and skirt. She cannot argue, maybe she cannot even read, she only works and prays and loves her children with passionate intensity.

Because she longs first of all for the eternal welfare of her sons she cares most that they be kept from what she supposes to be a blasphemous new religion. Can we not understand her heart, we mothers who long most of all "to see our children walking in the Truth"?

To find that her sons are immoral, even criminals or assassins, will not grieve her half as much as to know they have become heretics. It is easy to see the reason.

She can do penance and pour out her soul in prayers and sacrifice herself to pay for masses and thus relieve her aching heart by feeling that she may be able to release them from the devouring flames of purgatory, but for the Protestant she believes that there is no salvation. Think of her agony of spirit if her dear ones die without the pale of Holy Mother Church! There is no human sorrow like this sorrow.

Thank God for the blessed experience of life—of motherhood, of womanly interests, to make a basis of friendship with these dear women. In every throb of joy or sorrow, in every sacrifice for love's sake, in every aspiration of the longing soul towards a higher life, we

may find a medium for opening up new vistas of hope. When real confidence is gained we may follow the leading of a loving heart under the guidance of the Spirit who will teach us in that very hour to say the fitting word.

Into what beauty does the living gospel transform the life of the woman who opens her heart to the love of Christ! What a crowd of dear old faces come before me as memory summons them once more. There is Cuca who passed through a gate of fire to save the fair-haired baby entrusted to her care, and faithful Doña Jacinta dragging her weary feet to Sunday school followed by a crowd of grandchildren, and Doña Jesus bringing her offering to the church before she buys a bit of bread for herself. There is Doña Sixta of the house of Abencerraje, who can never move from her bed, but whose face is beaming with joy when the "Culto" goes to her room, and there is where Doña Marta tells of winning many souls to the Master, and Doña Anastacia's prayers bring us into the very presence of God.

These are they who have come out of tribulation into the light and joy of the Truth and there are many more whose names are written in Heaven.

Shall we not strive to hasten with the glad tidings into the many homes where they are waiting for us still?

"O God of the Latin nation,
Give us the strength of ten
As we carry this high salvation
To the waiting mothers of men!"

# SOCIAL WORK FOR THE WOMEN OF URUGUAY

Señora Anita de Monteverde
Montevideo, Uruguay.

Delivered before the Congress on the Evening of Tuesday, February 15, 1916.

I wish very briefly to give you an idea of the social work done by the women of my country for the benefit of other women there. They have accomplished a great deal in fighting tuberculosis. They raised a hundred thousand pesos for this work which they used to help to give sufficient food and clothing to the sick people in the first stages of consumption. Then they organized day-schools for the little children of the people who were sick, holding these schools in the open air. They teach the children there in the day time, then feed them and send them home at night, hoping by such thoughtful care to prevent the outbreak of consumption in the children.

Again, a home is being maintained for little newsboys who have nowhere to sleep. They go to this home and get a good bed and a cup of milk. The women have a special day in the year when the necessary money is collected to do this sort of work among the poor. Of course, there are in existence the various charitable societies, such as generally fostered by the Roman Catholic Church.

One of the most important enterprises fostered by the women is in the cause of temperance. This has been brought about by the influence of Miss Norville. I do not know any work in my country that has been sur-

rounded with so many difficulties and yet that has accomplished such splendid results as the work which Miss Norville carries on.

There is a great need for the work of the Young Women's Christian Association. Many girls who are working in the different shops and earning their living in different ways, need an opportunity to come together for a bit of sociability or for the purpose of learning many things so necessary for them. This work is only just beginning to realize its opportunities for usefulness.

The Protestant young women have shown much readiness to take their share of helpful activity. I am sure they will welcome any new and useful work. Uruguay is quite ready to take its full share in the redemptive work of which Latin America stands in sore need.

# PROBLEMS OF LATIN-AMERICAN WOMANHOOD IN THE HOME

By Miss Florence E. Smith
Valparaiso, Chile.

Delivered before the Congress on the Evening of Tuesday, February 15, 1916.

The Latin-American woman is preeminently domestic. This is true in all countries and among all classes. "Mi casa" is at once the centre of her affections, the summit of her aspirations, and the measure of her generosity. Latin-American women, whether of high or lowly birth, dispense an exquisite hospitality, entirely independent of material resources. "Está en su casa" is the graceful introduction to the best and all the house affords. Family life is often patriarchal. I shall never forget a home I visited last year of a family holding high official position in an inland city, where husband and wife, married son, wife and baby, invalid daughter, three other children, two mothers-in-law, and numerous relatives and friends gathered daily about that hospitable board. Differing nationalities, religions and temperaments were all harmonized by the wonderful tact and self-abnegation of the wife and mother. In rural communities three and even four generations, where girls marry at thirteen, are often found under the common roof-tree, and stalwart sons of thirty-five and forty are referred to as "los niños," and if unruly, even at that age are reduced to obedience by the rod which Solomon recommended. No home is too poor, no board too narrow, no family too numerous to refuse shelter to the wayfarer, hospitality

to the guest, or refuge to the orphaned or abandoned. There is no fear, as yet, of suffragettes in Latin America. I have no words in which to express my appreciation of the sweetness of Latin-American womanhood—too often exploited, wronged, degraded, but ever patient, gentle, affectionate and womanly. Latin-American women court motherhood. The childless home is the exception and the childless woman is deeply pitied. Fifteen and sixteen children of one mother are not at all uncommon, but how often one hears the said corollary—"they are all dead but one"!

It is a curious condition which exists all through Latin America—a woman, adorned, adored and exalted even to deification, but little homage or chivalry toward womanhood. Mary, Immaculate Virgin, Queen of Heaven; Mary, mother of James, Joseph, Simon and Judas—perish the thought! There is a latent and subtle degradation of wifehood and motherhood in the teachings of the dominant Church, and to it perhaps more than to any other one thing is due the position of woman to-day throughout Latin America. There is little, if any, recognition of equality of the sexes as yet. From the cradle to the grave, the life of the average Latin-American woman is dominated by male influence: in childhood and girlhood by paternal authority, or failing that, under elder brother or nearest male relative; as a wife, entirely subservient to her husband; in old age, if widowed, to her sons. If she belongs to a conservative family all these influences are secondary to that of the priest. What wonder is it that these women have seldom learned to think for themselves?

There are no quicker, finer intelligences in the world than in Latin America. Educators and business men agree that beside the Latin-American, the Anglo-Saxon intelligence is slow. Students of social problems find that the keen edge of this intelligence is dulled in male adolescents by a too early acquaintance with vice. Doubtless also a too early maternity often stunts the development of the finer, more protected life of many women, but on the whole, women of the middle and

upper classes in Latin America are characterized by naturally quick intellects and sound common-sense. But these intellects have long lain dormant; they have been subjected to deadening influences; disuse and lack of training have led to widespread mental apathy. The influence of a religious worship which they could not understand, the lack of educational stimulus even in the highest social circles, the restrictions of a life filled with petty interests, have all contributed to make the Latin-American woman of independent thought and action comparatively rare, even at the present time. Even in evangelical circles, we have not yet known how to dissipate this mental inertia. When beginning Bible classes with varying groups of women in different parts of Chile last year, many of them women from well-to-do homes, I was appalled by their ignorance of things which are taken for granted as facts of common knowledge. They had heard these things many times, but they had never really thought about them; they would assent to almost any statement with pious acquiescence, but the most casual questioning revealed the fact that their mental activity had not yet been stirred. It took the keenest effort of which I was capable to arouse those women to intellectual activity, but oh! what a joy those classes were when the women really gripped the fact that they were expected to have opinions of their own, to give their reasons for having them, and to defend them in the face of opposition. I can conceive of no keener satisfaction than to be the instrument in God's hand of awakening these dormant souls.

It is easy to understand, therefore, the dominance of the priest in the homes of Latin America. Deeply but ignorantly religious, accustomed to obedience, gentle by nature and enthralled by training, the fair women of these fair lands have been too often the tool of the priest for political or personal ends, the toys of an idle hour, the victims of the unprincipled, and the domestic slaves in the lower classes. Even in refined and happy homes, she who is the mother of his children is not expected to be the intellectual comrade of her husband.

But there is an ampler spirit abroad in the world. Daughters are no longer content to learn only the catechism and embroidery; they can no longer "Just rock." The lure of freedom must be reckoned with. They are beginning to rebel against the sway of the priest, the marriage of convenience, mental and physical slavery. They are stretching out eager hands toward they know not what—new freedom, new ideals, new aspirations, new activities. How important it is that at this critical point of the whole Woman Movement in Latin America there shall be wise leadership! To fail Latin-American womanhood now would be fatal. Shall these women be left to grope blindly, left to solve these new and perplexing problems alone, left to become the victims of false philosophies, of empty fads, of deceiving "isms"? Let us consider a little more closely a few of these problems which confront our sisters in these lands of the Southern Cross.

### I. THE PROBLEM OF WISE MOTHERHOOD

There are no more loving and self-effacing mothers in the whole world than in Latin America, but there are comparatively few wise mothers to be found in any class. In the homes of affluence the children are practically brought up by their nurses—the "mamitas" or little mothers, as they are familiarly called—until it is time for the foreign governess to be brought in as another member of the family. There is great love of children, but almost no wise training of the child. His characteristics good or bad, his faults, his tempers, are all considered as unchangeable concomitants of his nature. He is carressed, indulged, shouted at, and when he becomes intolerable, punished in a whirlwind of passion, but he is not trained. I have seen many mothers contemplate with great and sincere perplexity their unruly offspring as they have said with a sigh, "Porqué me habrá salido tan malo?" "I won't" from the child is usually the end of the discussion. In homes where the economic problem weighs heavily there is nevertheless no sense of proportion between income and the number of mouths to be

fed. The father may be an alcoholic and the family income reduced to the pittance which the mother can earn by washing, where the washboard is almost unknown, but she brings her eighth or tenth child into the world quite cheerfully, with no sense of incongruity. There is no sense of responsibility for the physical well-being of the little life. She will gladly give it all she has, but if that "all" be nothing, a shrug of the shoulders and "Qué se puede hacer?" is the all-sufficient answer. The infant mortality throughout Latin America is appalling, even in those sections whose climate is the most beautiful and salubrious in the world. Alcoholism and vice are responsible, no doubt, for much of this, but all Latin-American students of social conditions agree that it is more generally due to the entire lack of preparation for motherhood, and ignorance of the most rudimentary facts concerning the care and nourishment of children.

Another problem of motherhood has a direct relation to the increased emphasis on education, especially among the middle classes. There is a most encouraging desire everywhere manifested that the children shall have opportunities which their parents never knew, and it is at once beautiful and pathetic to see the sacrifices which many parents make joyfully in order that Maria, Juan and Eduardo may have at least a little schooling. But how often it happens that this very opportunity so precious to the children if rightly directed, becomes a stumbling-block in the home! Maria, Juan and Eduardo learn many things and among them the fact that they know more than mother. Mother is a hard-working, toil-stained family drudge, not by any means so attractive as teacher, who wears pretty clothes and does her hair in the latest fashion. Wherefore Maria scorns to wash dishes, and assumes an air of infinite superiority in the home, which the mother knows not how to cope with except by the patient plaint, "Maria me ha salido muy floja." My heart goes out to these women in infinite longing as I see them struggling with these problems of the home with which they are so ill-prepared to cope.

### 2. THE PROBLEM OF HOME-KEEPING

The average Latin-American woman is not lazy but she loathes work. She loathes it because she has been taught for generations that work is degrading, that it belongs to underlings and dependents, and is unworthy of a lady. Therefore the rank and file of Latin-American women are not efficient home keepers, although there are many and notable exceptions to this rule. The wise expenditure of time, the relation of income to expenditure, the balanced ration, the hygiene and sanitation of the home—all these phases of domestic science which have worked such revolutions in Anglo-Saxon homes during the last decade and which give zest to life and have elevated home-keeping to a science and a profession of dignity—are only beginning to be considered. What empty minds will be occupied, what cheerless homes will be transformed, yea what degraded lives will be redeemed when once the dignity and beauty of home-making and home-keeping shall once occupy the attention of that keen intelligence which is only waiting to be introduced to it!

### 3. THE PROBLEM OF CIVIC BETTERMENT

The Latin-American woman is beginning in some spheres to realize that she can "do things," but this realization is as yet by no means general. In some of our large cities there are groups of upper-class women who are beginning to do philanthropic work on quite a large scale. "La Gota de Leche," for the poor and sickly babies, the "Cunas" or day-nurseries, children's hospitals and Red Cross work are beginning to have considerable vogue. It is a step in the right direction, but it is capable of infinite development. With the right leadership and direction there is no reason why the women of large means and social prestige in Latin America should not set in motion large movements such as have transformed the cities and ameliorated the conditions of labor in North America.

It is easy to point out the problems. The question is, "How may we help our Latin-American friends to solve

them?" In so far as help is proffered graciously and tactfully, I am sure that it will be welcomed. Last year I had the privilege of traveling throughout the length of Chile, experiencing the always generous hospitality of many and varied homes, and the eagerness with which the women, the wives and mothers and girls courted suggestions, sought help and drank in everything resembling instruction, revealed how wide and deep is the need in their hearts and lives. I wish that I might go back thirty years and prepare myself more adequately to serve them. There is a great work in Latin America which only women can do. But more than anything which we can do is the thing which we must *be*.

The entire inadequacy of the present force of women on the field in Latin America is patent to even the most superficial observer. Like Paul, we can be all things to all men, but not even Paul could be all things to all men *at the same time*. It is useless to expect one woman to devote herself to women of high social circles and at the same time to carry the burden of the slums. It is unjust to expect that women of large educational responsibilities can also do extensive evangelistic work. The temptation is great to so submerge one's self in the maelstrom of demands and opportunities that the best work in any department becomes well-nigh impossible. There is an immense opportunity throughout all Latin America for women of large calibre, of thorough preparation, good breeding and social graces, who are, first of all and last of all and all the time, willing to lay their whole personality close to the heart of Latin-American womanhood, with deep sympathy and true affection helping them to solve the problems and to meet the changing conditions which confront them.

The problem of the Latin-American home is largely an educational problem. To meet it I should like to suggest the establishment:

(1) Of more schools for girls of the exclusive class, adequately equipped, with a teaching force of high grade and in sufficient numbers to permit an extensive social work. Such schools should be definitely if not aggres-

sively Christian, with no temptation, through financial stress, to put considerations of income before results in character. By social work in this connection is meant the cultivation of social relations with the homes which these girls represent. Just here is where so much of our educational effort breaks down. Little attempt is made to knit up the home and the school.

(2) Of a Young Women's Christian Association in two or three of the largest cities in each country, with secretaries for English and Spanish work, hostels, cafeterias, educational and cultural classes, and all the admirable organization which is so well-calculated to enlist the adherence and arouse the enthusiasm of girls of all nationalities and carrying social position.

(3) Of popular lectures in connection with schools or churches on themes related to the home, sanitation, health, education, etc. So far as possible Latin-American physicians, educators and public men should be enlisted. Small beginnings along this line have been made in Chile with very satisfactory results.

(4) Of a corps of Latin-American deaconesses, or church visitors, trained in an interdenominational Bible School in each country, and prepared to go into the homes represented by our churches, chapels and day-schools, not only with the gospel message, but also with practical suggestions, as opportunity offers, concerning home problems.

Surely these are very real needs throughout all Latin America. They are neither visionary nor incapable of realization. Let us as women representing large interests, lay large plans; as facing great issues, make great demands. If we are united in a common purpose, inspired by a common zeal, and thrilled by a common hope, surely we may hear the Master saying to us, as to that woman of old, "Oh, woman, great is thy faith; be it unto thee even as thou wilt."

## THE WOMEN OF BRAZIL

By The Right Reverend Lucien Lee Kinsolving, D.D.
Missionary Bishop of Southern Brazil, Rio Grande, Brazil.

Delivered before the Congress on the Evening of Tuesday, February 15, 1916.

The position of woman in Brazil is remarkable. It is unique. It almost defies analysis. I do not know how to represent it in any stronger and better way than has Mrs. Howland in her paper just read. Woman in Brazil does not assert herself and she has not known any great emancipation. She is not athletic. She is not particularly advanced in educational development and acquirement. She knows nothing of commercialism. If in Brazil you see a woman in a shop you may know almost surely that she has come from the Old World and is not native to Brazil, and while, as I say, she has not as much emancipation as woman has in North America, either educationally or socially, at the same time there is that subtle woman's influence, the influence of the Brazilian mother. "My mother," is a charmed word everywhere throughout the Brazilian Republic and it appeals, I believe, to the highest and best and noblest in men. I have seen many men of the world, men of intellectual acquirement, men with three or four degrees, men with literary ability, whose wives could scarcely do more than read or write. They had no literary fervor or acquirement. In some cases, they are poorly educated in writing, and in reading very little more. Of course they have the elements of arithmetic and grammar. And yet these women exercise an influence that I cannot portray. It

defies analysis. It is one of the most difficult things to express adequately because we are accustomed to putting woman on a pedestal and there she stands and oftentimes we find her taking her place beside her husband, sharing her husband's thoughts, his deepest thoughts in his business, in his intellectual investigations and in the deeper things of life. Everywhere we find woman taking her place by the side of her husband. Often she is his best counselor. But in Brazil there is that subtle influence of another kind, an influence that makes itself felt, that makes itself felt for good. I believe, if you touch the women of Brazil, if you get the hearts of the women touched with the glorious gospel, if you get them to rise and stand free with that liberty wherewith Christ has made them free, you will have taken a long step towards the evangelization of that colossal republic to the south.

They are not priest ridden. There may be a few in every city who are too much under the thumb of the priest, but the women that I have in mind are for the most part free-born women. The woman that I have in mind loves her freedom, she loves her home, she loves her family, she loves her flag, and she loves the truth as it is in Jesus when it is brought to her. I could tell you many a story of the faithful women in my own humble work down there, how the Bible comes and fills a place in their lives that has hitherto been empty. I remember a poor widow who for a year, without my knowledge, came to my little chapel and Sunday after Sunday brought flowers and placed them there in the chancel, and I never knew whence they came. But she did it because she had learned to love God's house, and she wanted to do something to adorn it. The women down there in South Brazil have taken the deepest interest in religious work. They are especially interested in our liturgical church services, and enjoy taking part in them. I recall the case of an old woman who began to learn her A, B, C's when she was nearly sixty, because she wanted to sing the hymns and to read for herself God's word. She wanted to enjoy that great democracy which comes out of the Bible, which is not meant for the priest-

hood alone but for all. If you take high inspirations to the women of Latin America, believe me, your sisters in Latin America will respond. Send out your best, your most cultured, your most faithful, your most consecrated daughters to Latin America and you will find that the culture of Latin-American women and their grace and their refinement will meet yours. There is no gift too high for this splendid service on behalf of the emancipation, the uplift and the spiritual culture of the splendid women of Latin America.

# THE PRINCIPLES AND SPIRIT OF JESUS ESSENTIAL TO MEET THE SOCIAL NEEDS OF OUR TIMES

By The Honorable Emilio del Toro
Associate Justice of the Supreme Court of Porto Rico,
San Juan, Porto Rico.

Delivered before the Congress on the Evening of Wednesday, February 16, 1916.

Before beginning to read my discourse, I desire to say a few words of introduction. I come from a Catholic family, but for many years I have not been and am not now an active member of any church. With the passing of the years my faith in the beneficent influence of Christian principles grows, as also my love and respect for all churches that fulfil the high mission entrusted to them.

In my judgment every Christian church that is established, whether Catholic or Protestant, and all social work that is carried on under its auspices, are forces destined to work for the improvement of mankind. Furthermore, I firmly believe that to spread the Reformation intelligently and vigorously in the Latin-American world is to awaken struggles of conscience in which there will be forged and tempered those great characters so necessary for the uplifting and salvation of these republics, and there will be carried to them the quickening breath of the liberties thus conquered by the peoples of the North.

And now, with your permission, I shall proceed with the reading of my discourse.

In addressing you on this solemn and highly important occasion, I pray that God will illumine my mind, inspire my words and grant that the attitude which I have taken may result only in good to my fellowmen. "With malice toward none, with charity for all," I have come to this Congress with the firm conviction that there must issue from it great good to my race, a new light which shall be the inspiration of an exalted civilization in all departments of life.

It was natural and fitting, in these days when the statesmen of North and South America are, by all the means at their command, endeavoring to strengthen more and more the bonds between their respective countries, that the men who dedicate their lives to the practise and propagation of the Gospel should show forth the greatness of their souls by taking an active part in this movement, thus assuring its success, for that which is accomplished will endure only as it is inspired and based primarily upon Christian principles.

I have been asked to state this evening what are the principles and the spirit of Christianity essential to meet the needs of Latin America in our time, and I reply: The divine teachings of the Sermon on the Mount, conveyed in the same spirit of love and truth in which they fell from the lips of the Master.

As I think upon the future of America, I see it always as an immense democracy. And when I consider the means necessary for arriving at this high goal, Christianity furnished me with them all.

Ahrens said with profound truthfulness: "The mission of regenerating man and society was reserved for Christianity. Embracing man in the depths and completeness of his being, and relating him in this way to God, the Source and Sustainer of all life, Christianity sanctified human personality and spread abroad the religious and moral ideas which were to give to liberty its surest foundation and its widest sweep. Christianity is the creative and transforming principle of all modern liberty. Therefore, Christian peoples are the ones which reached, through liberty, the highest degree of culture;

messengers of an eternal principle of truth, they cannot perish as the nations of antiquity have perished; they possess through liberty the power of ceaselessly rejuvenating themselves and of founding social institutions ever more adequate to the rights and duties of all the members of the human family. Christianity has not declared explicitly all the forms of liberty which history has produced, but it has laid their foundations, teaching man his true dignity and recognizing in him a divine principle, destined to triumph, by means of reason and with the help of liberty, over all error and all evil." (See: Ahrens' Philosophy of Law, Spanish version by Flamant, Second Edition, page 236.)

The success of the United States of America has been due in large measure, in my opinion, to the deeply religious training of the Puritans. "When they landed on these shores, their moral revolution," as a Porta Rican thinker, Roman Baldorioty Castro, has said, "had been finished, and on being transplanted to the wide field of a new world it was to bear all its fruits: full personal guarantees; deep roots for individual religious feeling and ample field for all its forms, that is, for all forms of worship; absolute respect of property and in consequence elective governments; taxes foreseen and discussed and expenditures known and efficient for the welfare of the governed; the right of assembly, of thought, of speech and of the press, and absolute liberty of labor in all its forms"; privileges which leave deep in the soul of the peoples which exercise them "an ardent desire and an active hope of unlimited improvement." (See: América, by Román Baldorioty Castro, in Antología Puertorriqueña by Mamuel Fernandez Juncos, page 11.)

The Constitution of the United States, that supreme work of the human mind, could not have been conceived nor have lived had not the spirit which created it and that which through so many years has been applying and extending it been inspired by the rules of life which Christianity prescribes. Never would there have appeared in the supreme crisis of the Nation's history the

figure of Lincoln in all his greatness, had not the Bible enlightened and fortified his pure soul.

Latin America is coming out into the life of civilization with a different lot. The seeds of Christianity sown since the times of the Colonizers have produced their fruits, and wherever there has been the most liberty, there its mission has become the noblest in practice. On the boundaries between Chile and Argentine, two of those American nations of Spanish origin which have attained the highest civilization, the Christ of the Andes, with his open arms, a symbol of peace and love, shows to the world how Christians settle their disputes. But the religious life of the Spanish-American countries has been characterized by the almost absolute predominance of the Catholic Church; and in my judgment the beneficent influence which Catholicism has exercised in the development of its civilization would have been greater had it been obliged to contend face to face from the earliest times with a vigorous Protestant movement.

Until a few years ago, the Catholic Church was, in my native island, Porto Rico, the state religion. Among the public expenditures those for worship were conspicuous. The influence of the clergy extended everywhere. And what was the result, after four centuris of abundant opportunities? A people for the most part indifferent or unbelieving.

There took place a change of regime. The church was separated from the state. A struggle began. Under the protection of the free institutions of North America established in the island, Presbyterians, Methodists, Lutherans, Baptists, Episcopalians, began their work. Faint-hearted Catholic priests accustomed to the enjoyment of special privileges descried the ruin of their church. But it was not so. The spirit of the North entered into her and men accustomed to a life of freedom gave her a new impetus. And to-day, separated from the state, sustained by herself, she is realizing a nobler and more Christian mission than in the times when her power was absolute.

Those who love the progress of the nations, those who

study history dispassionately, those who have faith in the improvement of mankind, cannot but see with deep sympathy that the Reformation is spreading, that free investigation opens broader horizons to the human spirit, that Christianity preached and interpreted by all disseminates its beneficent influence and raises the level of society.

Porto Rico is a case in point and is conclusive evidence to me of the results which will be obtained in all of Latin America from initiating and sustaining a vigorous and altruistic Protestant movement. Not only will religious feeling grow; not only will Christianity win converts; not only will more prayer be offered in spirit and in truth by many men; not only will it redound in good to the Catholic Church itself, but the influence of Christianity in the life of the Spanish-American democracies will be greatly multiplied. There is something which lives in us which is part of our very being and it is the heritage received from our ancestors. And wherever the Reformation goes, wherever the Protestant minister accomplishes his mission, there it will go, there that heritage of so many generations of the peoples of the north who strove for the freedom of man will act and react. In his relations with the community, in his judgments on public affairs, in the direction of his own institutions, in his administration of charity, in his schools and hospitals, in his ideas of the uplift of the masses and of the dignity of labor, in his spirit of tolerance, the minister, if he is a legitimate representative of Christian civilization, will be an inspiration to the people.

This being true, I have great faith that this movement now to receive a new impulse in Latin America, will carry with it the great blessing of the free institutions of North America and of Great Britain. In my opinion, the cause of popular education and of the dignity of labor will find in it its strongest support.

In my judgment that which has most hindered the formation of true democracies in Spanish-America has been the lack on the part of its leaders of a sincere desire and of a high and sustained effort toward the elevation of

the common people. Of course, there are exceptions. Sarmiento in Argentine is one of them. But it cannot be denied that what I have stated is the rule. They feared the overturning of the existing social order, the loss of special privileges acquired through generations and the loss of their unlimited power. This was an unchristian fear. How little is the man who doubts the possibility of improvement in his brother! Certainly with the general popular enlightenment the existing social order would be changed and many would lose their special privileges and the exercise of power would be subject to certain limitations. But, on the other hand, how much civilization, how much Christianity would gain thereby! The humble people would gain because they would be lifted up. Those who to-day are called powerful would gain, for if there is any light in their minds and any strength in their characters they would go on accomplishing great works, they would still be leaders, without bitter and deep social injustice weighing down their consciences. Our own good is not contrary to the good of our fellow men. In laboring for the uplift of others we really work for our own. That is a poor conception of life which allows the existence of so much crime and social injustice.

But let us return to the real theme of my discourse. I have listened during these days to the voice of America expressed in three languages. Its vast territory, its many races, its complicated problems, have passed through my imagination and my conscience many times, and always at the close of my meditations there shone with brighter light the words of Jesus' Sermon on the Mount: "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies and pray for them that persecute you, that ye may be sons of your father who is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you what reward have ye? Do not even the publicans the same? And if ye salute your brethren only what do ye more than others? Do not

even the Gentiles the same? Ye therefore shall be perfect, as your heavenly father is perfect."

If the seed contained in these words sinks into our hearts what more do we need?

Nevertheless, experience demonstrates the imperfection of human nature. If in this very Congress composed of eminent men there arise different opinions, will there not also arise different tendencies and interpretations in those poor souls who have not had the benefit of your education and your struggles?

It is not enough in every case to enlighten the mind; it is necessary constantly to blow the fire. It is not enough to preach Christianity. Christianity must be lived. It is not enough to say to the poor descendant of the Incas of Peru, "Love and respect all men as your brothers," and then to treat him as a slave. If we put in his hand the Bible, we must put with it our love and our sympathy. If we invite him to live the Christian life, we must show him by our example what that life is.

The campaign in Latin America, then, requires in addition to missionaries and churches, schools where the child may be taught in a Christian atmosphere, hospitals and other institutions of charity where one in his time of misfortune may be loved and helped in a Christian way by his brother; universities wherein those who have been privileged to scale the heights of science, art and letters may preserve the humility of Christians and go forth, disposed to use their privileges for the good of their brothers; and if it is not possible to create those universities now, then in close proximity to the great centers of learning already existing, to sustain institutions where the students can live a Christian life, whose happiness once that it has been enjoyed can never be forgotten; also first-class seminaries where those pure and brave souls whose spirit of love and of sacrifice leads them to consecrate their lives entirely to Christ, can perfect themselves and acquire the necessary knowledge to make their mission fruitful; and finally, a rich literature in Spanish and Portuguese, beginning with the simple story that impresses the child's open mind and passing through all the

stages of its experience until it arrives at that profound study which moves the most cultured spirits. Christianity ought to fill the whole life, and in its light all social problems should be studied and solved.

The labor is complex. The different delegations sent from the Latin-American republics to this Congress show that it commenced some time ago, and that it goes forward in some nations as in Brazil with notable success, but to carry it out in its widest sweep requires enormous effort, inexhaustible material resources, a far-sightedness almost superhuman on the part of the leaders, and a devotion and complete consecration to their duty on the part of the laborers,—and before all and above all it requires that the spirit of love, which in my judgment is the essence of Christianity, should inspire both the laborers and the leaders. Only love, without which charity, faith and religion are as bodies unsouled, will be able to impress Latin America. And when it is so impressed by love, when it is profoundly convinced of the spirit of sympathy of the missionaries, then and only then will be the propitious moment to sow and cultivate in it all the Christian virtues. May God illumine your hearts and minds.

# THE PRINCIPLES AND SPIRIT OF JESUS ESSENTIAL TO MEET THE SOCIAL NEEDS OF OUR TIME

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"The social needs of our time"—that is an opportune and arresting phrase, attracting emphasis to the word "our." For there never was a time when the complex fabric of human delinquency, disorder and distress, which we call the social problem, hung with such apprehended weight on the heart of Christendom as it hangs to-day. If five years ago a North American scholar in his prophetic document, "Christianity and the Social Crisis," was justified in exposing it as "the overshadowing problem of our generation," with how much greater magnitude and menace does it seem to lower upon us now! The struggle into which the nations of Europe are plunged has pushed to the surface for rehearing and readjustment the whole question of how men and nations should live together, of how they should share the goods of life, of what are their fundamental rights and duties.

What has happened in Europe to cause a lull in the epic of social redemption, and to well-nigh silence the rhapsodists of our boasted civilization? Simply this: the problems of home and community, of town and country, of commerce and industry, of capital and labor, of politics and diplomacy, of morals and religion, about which for the past twenty-five years European econo-

mists, sociologists and reformers have been lifting their warning voices, have leaped into startling combination and synthesis in the most gigantic and destructive war the world has known. Not philosophy with its insight and reason, nor science with its discoveries and inventions, nor art with its beauty, nor law with its restraints, nor diplomacy with its treaties, nor literature with its inspirations, nor estheticism with its refinements, nor even the Church with its institutions and activities—not all of these together availed to prevent the humiliating collapse which Señor Andreve, the Panamanian minister of public instruction, referred to in his address the other evening at the Instituto Nacional, as "a capital sin and

Few Christians would follow the eminent Spanish publicist, Baldomero Argente, in the declaration that the war is "the downfall of a civilization founded wholly on injustice and benumbed with lies"; but there is one ungainsayable fact which is stinging the Christian consciousness to the quick, namely, that European civilization, with all the Christian elements it embraces, and taking into grateful account the moral heroism and spiritual fervor which are shining through the conflict, has broken at the vital point. It exhibits the supreme social failure in that it was not strong enough to hold the nations in the bonds of brotherhood, but let millions of strong twentieth-century men—the flower of their fatherlands—slip back into the jungle to kill and to destroy.

The war has been mentioned not for special discussion but simply to indicate how far in advance of the world's present status is the Christian goal, to illustrate the truth so vividly set forth by the brilliant Uruguayan *littérateur,* Dr. Alberto Nin Frias, in the statement that "there are still clouds of darkness in the loftiest centers of civilization." The explanation of the war as well as a new challenge to the church is the fact that Christianity has never been adequately applied to national and international affairs, that vast zones and strata of our organized life have not yet been brought under the influence and control of the principles and spirit of Jesus, that the

very texture and tendency of the modern social order, of even the most advanced nations, is shot through with danger, discord and wrong.

At this Congress we are gathered as Christian representatives of the Americas, not to celebrate our triumphs, but to face our tasks. That America, North, Central and South, insular and continental, having close historical affinities with Europe, teems with social problems which, though they may differ in form from those of Europe, are quite as alarming, is the common confession of all students of our respective countries. But it can be said that evangelical Christianity, conceiving these problems as needs to be met, confronts them with the assurance that in the gospel of Jesus it possesses the all-sufficient dynamic for their solution.

Among the great modern discoveries, that of the social significance and power of the gospel must not be forgotten. When the early Latin mariners stood on the rocks of Gibraltar and looked out over the Atlantic stretching away into the dim vista, they cried "Ne plus ultra,"—"no farther." That watchword fixed the western limit of maritime enterprise for a thousand years. But in the fifteenth century Christopher Columbus, spurning the ancient dictum, though it was confirmed by the science of his day, swept out in his caravels of faith and ventured over the untried expanse, to be himself rewarded and to bless all future generations by the discovery of the new world. When on that memorable September morning twenty-one years after Columbus sighted San Salvador, Vasco Nuñez de Balboa, silent with his men on a peak in Darien, not far from where we are now assembled, caught his first glimpse of the gleaming Pacific, it was seen that there was a further "beyond" to be charted and possessed. So in the social conception of Christianity and the application of its principles and spirit to social needs the modern Church is moving out from the traditional limits of individualism and sectarianism, into what has been called "the unexplored remainder of the gospel," the corporate commu-

nication of Christian truth and power to all phases of man's associated life.

Jesus was neither a scientific sociologist nor a framer of systematic social programs. He was not a political reformer. He was preëminently a religious teacher, a revealer of spiritual truth, a redeemer of men from ignorance and sin. In form and manner his teaching was given under conditions remote from our own. Some of the most flagrant ills of his day, as, for example, slavery, are not mentioned in the gospels. Yet this and seven others of the eleven social evils which Gibbon mentions as destroying the Roman Empire, have been banished from occidental civilization by Jesus' influence. Jesus made no attempt to anticipate by formal regulations the social situations which subsequently would arise. We shall look in vain in his teaching for explicit reference to many of the crucial questions for our own time. But we find something of more value than the mention of the questions—and that is illumination of the way in which they are to be met. The perennial wonder and power of the gospel is the solving and saving applicability of Jesus' principles and spirit to all the phases of social maladjustment which history has revealed or which can be conceived.

What are some of the fundamental principles of Jesus' teaching in their bearing on the social needs of our time? Both statement and application must necessarily be brief.

1. First of all may be mentioned the *principle of individual worth*. That principle is rooted in his supreme conception of himself as the son of God, which he made universally valid by declaring himself the son of man. Jesus was the discoverer of that man who, in the empires of antiquity, was largely lost of view, namely, the individual. In Jesus' thought it was infinitely significant to be a human being. Through all rank and title and circumstance, in Pharisee and publican, in aristocrat and beggar, in rabbi and Magdalene, in employer and laborer, in man, woman and child, in Jew and gentile, he saw and cherished a fundamental value. Many of his noblest

utterances were given to individuals. His whole ministry was based on his recognition of the preciousness of personality. He began to build a new society in the earth by calling from the Galilean shore four humble fishermen by name—Andrew, Simon, James and John, honoring the individuality each had acquired in his experience as fisherman, by declaring to all that he would turn that experience to higher account by making them fishers of men. Jesus treated people as persons. In all with whom he came into contact he sought to awaken realization of the inherent value and the possibilities of personality. No soul was ever more alive than his to the beauty and grandeur of the cosmos, yet he said that one man's life was worth more than the whole world. His was the Gospel of the Good Shepherd who left the ninety and nine safe in the fold, to go out in quest of the *one*.

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark the night which the Lord passed through,
Ere he found his sheep that was lost."

And there at the zenith of his thought about man was the creational and potential sonship of man toward God—that even democracy may degenerate into a soulless ty-value for God and made each the object of redemptive love.

This principle of individual worth needs fresh emphasis in North America. There is manifest danger that in enthusiasm for democracy as a system the sense of the value of the unit may melt away. History has shown that even democracy may degenerate into a soulless tyranny submerging the individual and even grinding him up in its mechanism. The vast development of manufactures in the United States with its attendant greed for wealth has bred an alarming callousness toward human life. Thousands are annually killed in preventable "accidents" on railroads, in factories and in mines. Multitudes of boys and girls are drawn into the smut and dust and grind of commercialism, with a good chance to be worn away, but with little chance to make them-

selves. Industrial competition, when individual values are ignored, is apt to regard the persons of its workmen as mere raw material for the production of commodities and dollars. Much of our Northern industry merits the yearning rebuke of John Ruskin, uttered in his day for British industry, and through which breathes Christ's enthusiasm for man: "The cry that rises from our manufacturing cities, louder than their furnace blast, is that we manufacture everything there except men. We blanch cotton and strengthen steel, and refine sugar and shape pottery, but to brighten, to strengthen, to refine, or to form a single living spirit never enters into our estimation of advantage."

One may rejoice in the growing number of plants and firms seeking to conduct business on Christian principles. It may be noted with satisfaction that many of North America's most earnest and distinguished Christian leaders are business men: yet the kingdom of American commerce remains largely to be won for Christ. The United States has still her "trusts." Many of these have been purged of their grosser iniquities; but on the whole they have not reached the point when they can be trusted with the true interests and values of man.

Jesus' principle of individual worth goes to the root of a large list of modern-day problems. Its application would abolish war; for how could men kill one another if they truly valued each other's personality? It would cleanse away "the social evil," for how could men defile the sanctuary of their own being or violate the virtue of others, if they regarded human life with the eyes of Jesus? If the Latin-American countries are to experience any vital social improvement, it is with this principle they must begin. National regeneration and advance is a worthy and attainable end, only because of the possibilities of the national unit. What will touch and uplift the neglected classes—the peons, cholos and inquilinos of Mexico and the Andean republics, the millions of Indians and mestizos from La Plata to the Rio Grande; the vast unprivileged masses of the illiterate, the unfortunate, the morally submerged? Nothing but

the Christian approach which, beneath the mass, seeks to find and develop the elemental and eternal value of every man, woman and child.

2. A second principle in Jesus' teaching immediately complementary to the first, is the *principle of cooperative solidarity.* Though the worth of the individual is infinite—priceless beyond all worlds—it is, as conceived by Jesus, neither a separate nor a solitary value. It has its meaning and is to be realized not in isolation, but in social relations. In this way Jesus realized his own personality. Only perversion of facts and negation of the Gospels can make an ascetic of Jesus. He was no monk retiring from the world. He dwelt and wrought not in the desert, but in the ways of men. If he had lived his life alone on some mount of contemplation, in the enjoyment of his sublime and superior consciousness; if he had never offered himself in sacrificial service to the world's needs, he never could have had either the experience, or the character, or the authority which constitute his claim to be the world's Redeemer. Only in social relations could he manifest the highest that he was.

Jesus' view of the individual must not be confused with the modern biological or industrial individualism whose maxims are "self preservation at all costs," "the survival of the fittest," "every man for himself." Such individualism scarcely rises above animal egoism. Uncontroled and unsupplemented, it is the root of oppression, injustice, merciless competition, the crushing of the weak by the strong. In Jesus' thought the law of self-preservation is complemented by the law of self-dedication to the welfare of other selves, through which, and without seeking it, one achieves a higher and a nobler self. "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it"—the words fall as a shimmering yet unbroken lance on all our modern egotisms and materialisms. It is in the socialized personality, then, that the individual finds at once the impulse and opportunity to serve his fellow man, and in that very service, and only therein, to exercise and bring to realization the inherent powers of his own life.

While Jesus, on the one hand, conceives society to be the developing complement of personality, his teaching is free, on the other hand, from any support to those forms of socialism which would reduce all personalities to a level, making the state or group everything and the individual nothing. That is unsocial because it subordinates man to mere aggregation or to a composite abstraction. Jesus' conception is neither the organic theory of Plato and Aristotle, which regards the state as a sort of magnified human being such as built Athens but slew Socrates; nor the social contract theory with its insistence on natural rights and utilitarian agreements based on mutually selfish advantage, but a cooperative solidarity of free and interacting individualities, each seeking by some service to contribute to the good of the whole.

This correlation of the principles of individual worth and cooperative solidarity affords the basis of perfect balance between the ideals of egoism and altruism, which as frequently set forth offer an irreconcilable antithesis. There are those who tell us that the *summum bonum* is the culture of the self as an end. There are others who exhort us to forget the self completely in devotion to others. In Jesus' thought each of these extremes is freed from its overemphasis, and both are adjusted and combined in a rational and feasible relationship. "Thou shalt love thy neighbor as thyself"—that is the social law of the Christian brotherhood, the regulative ideal of that spiritual order which Jesus called the kingdom of God.

History has abundantly shown the political result of the failure to adjust the two principles here presented. In the Latin-American republics, for instance, we have a long story of insurgent commonwealths rising in protest against the oppressive individualism of the colonial period; to be followed by equally oppressive oligarchies and dictatorships rising to exploit democracy. In many of the southern republics there has survived an aristocracy which despises labor and enslaves the workman. The great fundamental principle of true democ-

racy according to which no individual or class seeks self-aggrandizement to the detriment of others, and in which all cooperate to "the end of organized welfare," still waits for realization.

The cooperative solidarity of Jesus would break down all estrangement and antagonism between the classes, would secure all rightful privileges for those who are deprived of them, would dignify all labor and engender respect for each man's contribution to the common weal.

3. A third principle in the teaching of Jesus is the *affirmation of the spiritual.* His view of the individual and of society is illumined by his central purpose, namely the exposition, culture and communication of a quality of life—a supplementing and regenerating dynamic whose source lies beyond the sphere of time and sense. Jesus was not content with mere external adjustment. He aimed at inner renewal. The supreme word in his vocabulary was life. He was, as Phillips Brooks said, "not primarily the Deed-Doer or the Word-Sayer; he was the Life-Giver." The life which he offered was a power over the world, a power in the world, and a power of world-denial in so far as the world-order is opposed to man's higher welfare. "Man shall not," he declared, "live by bread alone, but by every word that proceedeth out of the mouth of God." He constantly emphasized the truth that to realize his true self man must seek relations with that spiritual order from which the mind and heart may be enlightened, enriched and energized by the realized presence of the Divine. No truth needs stronger emphasis to-day in the face of the lure of wealth, the incrustations of ease, the pull of material interests, the wear and tear of multitudinous activities—the many forces which threaten to creep over and close the wells of spiritual life. One of the keenest religious leaders of England, when recently asked his impression of the United States, replied that he feared the commercial prosperity of that country was "blotting out the sense of God."

Jesus affirmed the spiritual conception of life because it alone is the true basis of character. If certain social-

istic utopias were launched to-morrow we should at once be confronted with the character of the average citizen. Before we can have "better times" we must have better men. The supreme problem in every nation is the problem of character. F. García Calderón, the Peruvian diplomat and historian, has frankly stated that in the neo-Latin democracies, "the character of the average citizen is weak, inferior to his imagination and intelligence." He laments that the leaders, for the most part "men dominated by the solicitations of the outer world and the tumults of politics, have no inner life."[1] Latin America as well as North America needs Christ's lesson that character and culture to be dependable and enduring must rest on spiritual foundations. Paulsen defined culture as "the perfect development of the spiritual life." Herbert Spencer declared "there is no political alchemy by which you can get golden conduct out of leaden instincts." Inner improvement is the indispensable accompaniment of any external moral and social advance. It is by spiritual means alone that social transformation can be brought.

Our imagination has been stirred by statistical estimates of the immense populations which during the present century may be domiciled in South America. It has been calculated that Brazil alone is capable of maintaining as many people as now inhabit the entire globe. But a vastly more important question than the number which may be added to the 40,000,000 now living between Patagonia and Panama is this: What is to be the character of the average South American citizen? On that the future of the continent depends. Can South America reject the spiritual ideal which shines in the character of Jesus?

4. A fourth principle in the teaching of Jesus is the principle of *optimism, or faith in men.* Who ever saw so deeply into the human heart as did Jesus? Who ever suffered more from human perversity? Yet none ever cherished such high hopes for mankind; none ever so

[1] F. García Calderón: "Latin America: Its Rise and Progress," 288.

depended on human possibilities, or committed to human instrumentality such magnificent enterprises as did Jesus. He believed in the people. Amid all the debasement and depravities of society he saw capacities for good. Though misunderstood and opposed by his own generation, he never doubted that his kingdom would be established. The correlative of his faith in God was his faith in man.

The founders and prophets of the Latin-American republics were characterized by great expectations. Their politic idealism was derived from the New Testament, or from Lamartine who spoke of democracy as "the direct reign of God, the application of Christian ideas to the world of politics." Montalvo of Ecuador declared that democracy would be the law of the nations, "if some day the spirit of the gospel were to prevail." His prophetic enthusiasm inspired of faith in the perfectibility of men was expressed in exalted conceptions of the destiny of the future inhabitants of South America, "who," he said, "will be our descendants when the traveler shall sadly seat himself to meditate upon the ruins of the Louvre, the Vatican or St. Paul's." Simón Bolívar, liberator of five republics, dreamed of a state with a tribunal of moral authority to banish vice and reward virtue. To the early reformers and emancipators everything seemed possible when once the power of the Spanish dominion was broken. Their minds were luminous with visions of ideal commonwealths based on justice, righteousness and peace. This sublimated idealism found its most ardent and vibrant expression in the poets who, in the decades following emancipation from 1810 onwards, rose to sing the hopes of the new-born nations. Their verses throb and glow with soaring optimism, with exalted evaluation of life, with doubtless confidence in the potencies of society waiting to be revealed. Joaquìn[1] Castellanos hymned "the new garden of the Hesperides,"

[1] Parnaso Argentino, 89.

"¡Es nuestra hermosa América un oasis
A donde en pos de las jornadas rudas
Por áridos desiertos,
La peregrina humanidad acampa."

"the new Eden"—"our fair America, the oasis where after rough journeys over arid wastes pilgrim humanity may pitch its tent." Olegario Andrada, the laureate of the Argentine, in his noble epic, "Atlántida," which has been called the poem of the Latin hope, celebrated Latin America as "the golden promise of humanity's future," calling the world to behold "the fairest of visions" and to hear "in the colossal hymn of the deserts, the eternal communion of nations."[2] He salutes Colombia, "the opulent bearing in its bosom the inexhaustible youth of the world." Venezuela is hailed as a "vast hearth of life and animation, cradle of the great Bolívar and everything great beside." Bolivia is the land of restless genius and constant valor, "dreaming of wide horizons." Peru is the seat of "a virile people astir with the seed of redemption." Chile is "more valorous in industry than in war." Brazil receiving the surging kiss of the Atlantic "will realize increasing greatness with enlarging freedom." Uruguay "yields her bosom to the caress of progress," and the Argentine "forever in quest of sublime ideals, a young nation lulled in its very cradle by immortal songs, calls to the feast of its wealth all who worship at freedom's sacred shrine."[3]

But it cannot be said that this note of buoyant confidences and hope is the dominant strain of Latin-American literature to-day—of either its poetry or the deliberate prose of its social and political aspirations. Indeed the high expectations accompanying the rise of the democracies suffered eclipse in the minds of many of the emancipators, before they passed from the scene of action. For example Bolívar looking backward upon his

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[2] Ibid. 23.

"Atlántida encantada . . .
. . . promesa de oro
Del porvenir humano . . .
¡La más bella vision de las visiones
Al hymno colosal de los desiertos
La eterna comunión de las naciones!"

[3] "Atlántida."

great work of political deliverance, and outward on the social conditions which followed it, wrote: "Those who have served the cause of the revolution have ploughed the sand." Reflecting on the moral poverty of his people, he said, "if it were possible that a portion of the world should return to its primitive chaos, such would be the last phase of America."[4] Shortly before his death in 1830 he had reached the state of pessimism indicated in his memorable words: "There is no faith in America, neither among men nor among nations. Treaties are scraps of paper (papeles), constitutions are mere books, elections are combats, liberty is anarchy and life is a torment."

It is a conservative statement of fact to say that the pages of the most brilliant of contemporary Latin American authors, with few exceptions, bear in a conspicuous degree the blight of pessimism. There is the frankest avowal of the loss of social hope, of depreciation of the value of human life, of the worthlessness of all struggle or effort for improvement. And the concomitant of such avowal is usually a loss of belief in God and the soul.

Let us take, for example, Manuel Gonzáles Prada, Peru's most eminent critic and *littérateur,* and present director of the National Library at Lima. No foreigner has ever ventured such searching analysis and such scathing exposure of conditions in Peru as that which Señor Prada has presented in a recently published work.[5] With an invective beside which the Old Testament prophets were mild he declaims against "la mentira social," "the social lie." Everywhere he sees weakness, falseness, corruption. The government is "imbecility in action." "Littleness abounds in everything, littleness in characters, littleness in hearts." "What publicist," he cries, "will break the muzzle of gold?" "What poet will thunder with anger engendered by wrong?" "Peru is a sick organism; wherever the finger is applied to her she exudes pus." But Gonzáles Prada has no remedy for the

[4] Quoted by F. García Calderón: "Latin America," 74.

[5] Manuel G. Prada; Páginas Libres, Madrid, 1916. Introd., pp. vii-lxxix, 166-182.

disease; he has no faith in the state or in man. Seriously he raises the question as to whether man is worth little or nothing. He exults in debasement, "Why deny human perversity? There are men who kill by their very shadow, like the manchineel of Cuba or the upas-tree of Java." He laughs at friendship; "our friends are accursed plots where we sow wheat and reap weeds." What motive can there be for social effort when life itself is regarded as a bane? Here is the fundamental proposition which underlies the writer's despair: "Why desire to live? If life were a blessing the surety we have of losing it would of itself suffice to turn it into an evil." "We should all believe it (life) a dream if sorrow did not prove to us the reality of things." "Existence and sorrow are synonymous. The most worthy work of a God would be to reduce the universe to nothing." Gonzáles Padra, brilliant essayist, master of a faultless Castillian style, the acknowledged leader of a whole coterie of young disciples, stands towards the close of his career with a wail of despair upon his lips, with no constructive or saving message for his needy country.

In recent years a new group of poets has arisen called the modernists, whose avowed mission is to sing again of the America of Columbus and Bolivar—"the vast province of utopian dreams."[*] The group includes among many others such writers as Amadeo Nervo of Mexico, Julian del Casal of Cuba, Rufino Blanco-Fombona of Venezuela, José Asunción Silva of Colombia, Gallegos del Campo of Ecuador, José Santos Chocano of Peru, Jaimes Freyre of Bolivia, Julio Herrera Reissig of Uruguay, Diego Duble Urrutia of Chile, Enrique Banchs of Argentine, and Rubén Darío of Nicaragua. These modernists profess to give us the last and highest word of the present Latin-American ideal and aspiration. The dean and outstanding genius of them all is Rubén Darío of Nicaragua, who has written with such beauty of form and sentiment that he is regarded by many as the great-

[*] Ventura García Calderón. Del Romanticismo al Modernismo, 5.

est of modern lyrists.[7] And it is in Darío that the undertone of despair which characterizes this entire school finds its saddest and most arresting voice. Even through his most exalted verse, in the words of Spain's most penetrating critic, Juan Valera, runs "the negation and contempt of God;" and, as to man, "a pessimism which disturbs with its dissonances now with a shriek of pain, now with an outburst of laughing scorn." [8]

Even when one turns to Darío's "Songs of Life and Hope," expecting some strong positive note of optimism and confidence, one is disappointed. In one lyric entitled "Melancholy" he speaks of going blind and distracted through a bitter world, bleeding drops of melancholy, breathing agony and bearing a burden of woes he can scarcely endure. And in another he sings the proposition that life's great fatality is life itself.

"For there is no greater sorrow than the sorrow of being alive,
Nor greater burden than that of conscious existence." [9]

In history he sees that goodness and honesty are but as "the foam on the sea," while evil is triumphant.

"Together we have seen the wrong,
And how in the turmoil of the world
A triumphal arch for every vice is reared." [10]

Among the latest compositions of the Peruvian Chocano are two pieces entitled "The Useless Struggle" and "Nocturn." In the first he says: "In this futile war against chance I see only the mouth of the opening grave," and in the second he confesses himself crushed by the thought of useless striving, of building on the air,

[7] Deceased, March, 1916.

[8] Rubén Darío, Obras Escogidas, Vol. II. Madrid, 1910. Appendix: Juicio de Juan Valera, 283-285. "Cada composición parece un himno sagrado á Eros, himno que á veces, en la mayor explosión de entusiasmo el pesimismo viene a turbar con la disonancia, ya de un ay de dolor ya de una carcajada sarcástica." 285.

[9] Pues no hay dolor mas grande que el dolor de ser vivo; Ni mayor pesadumbre que la vida consciente. "Lo Fatal." Obras Escojidas, vol. II.

[10] "Juntos hemos visto el mal y en el mundano bullicio
Como para todo vicio, se eleva un arco triunfal." Ob. Escoj. 25.

of ploughing in the foam, of living an entire life without a why or a when.[11]

Another typical utterance is that of Julio de Rivalta of Guatemala, who, confronted by human need and sorrow, seeks only a sentimental escape.

> "So fierce the struggle, so intense
> The weariness of life I feel,
> Why speeds not my departure hence?
> In sleepless nights is my appeal." [12]

And he prays that some invincible power would snatch from him the image of suffering and put it into some unfeeling heart.

Perez Flores of Ecuador echoes a Buddhist lament in his verse of "gloomy desolation and hollow pain," realized in man's existence which is "illusion deceptively sustained like the sad symphony of the sea." [13]

Only one more quotation is given of hundreds which might be offered to illustrate the negative message of Latin-American letters—the loss of the zest of life, of confidence in man, of social sympathy and hope. It is from the "Nihilismo" of the Cuban lyrist, Julian del Casal,

> "To every groan now I am deaf,
> Now I am dead to every smile.
> Nought in the future stirs my soul,
> Nought in the present I deem good;
> If I look to the horizon, all is dark;
> If I bend to the earth, all is mud." [14]

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[11] Parnaso Peruano, 229, 237.

> "En esta guerra inútil contra la desventura,
> Solo veo la boca que abre la sepultura.
> No es el combate sórdido el que por sí abruma,
> Sino el pensar lo inútil que es el estar luchando:
> Edificar al aire, labrar sobre la espuma,
> Vivir toda la vida sin un porqué ni un cuándo . . ."

[12] A Mi Ester: Almanaque Hispano-Americano, 1916, 74.

> "Es tan grande la lucha tan intenso,
> El cansancio que siento de la vida,
> Que en las vigilas de mis noches pienso:
> ¿Porqué no se acelera la partida?"

[13] Ibid. 92. "Motivos Nocturnales."

Over against this philosophy of materialism and despair so largely held by the intellectual classes of the southern republics, how opportune the message of Christ with His gift of new life, His revelation of God, His sublime faith in the redemptibility of men, His vision of a coming kingdom of brotherhood! How can there be moral, social and religious progress in Latin America unless the intellectual leaders are themselves inspired with some dynamic of hope? Thousands of brilliant men in these countries sincerely believe that Christianity is a dead issue. The answer of a buoyant evangelicalism, conscious of its abounding life and longing to share with all men who have it not what it believes they need, is this: Dogmatism may be dead, mediævalism may be dead, ecclesiastical forms and institutions may be but empty shells from which life has departed, but Jesus Christ lives to reinspire and to save Latin America, to more than fulfil the dreams of her greatest seers. Latin America waits for the manifestation of Christ's love and power in the devoted service of his true disciples, seeking to interpret and apply his principles and spirit to all phases of personal and national life.

Christ Himself surely expects that, issuing from this Congress, his messengers will go forth to their task with renewed assurance that in His principles and spirit they have the bread and water of life to refresh the millions hungering and thirsting after the righteousness which He alone can give. And He expects that, rising from the national churches of Mexico, the Antilles, Central and South America, and from the home churches in North America and Europe, hosts of new messengers and workers will speedily go forth to be His instruments in

[14] C. S. Gonzales: Antología de Poetas Modernistas Americanas. "Nihilismo." 67.

"Para todo gemido estoy ya sordo,
Para todo sonrisa ya estoy muerto.
* * * * *
Nada en el porvenir á mi alma asombra
Y nada del presente juzgo bueno;
Si miro al horizonte, todo es sombra,
Si me inclina á la tierra, todo es cieno."

the social and spiritual uplift of the Latin-American world. Behind the call and opportunity of long neglected fields is the promise and the unfelt floodtide of Christ's own regenerating power.

"Say not the struggle nought availeth,
The labor and the wounds are vain,
The enemy faints not nor faileth
And as things have been, they remain.

"For while the tired waves, vainly breaking,
Seem scarcely one painful inch to gain,
For back, through creeks and inlets making,
Comes silent, flooding in, the main."

# THE TRIUMPH OF CHRISTIANITY

By The Reverend John F. Goucher, LL.D.
Board of Foreign Missions, Methodist Episcopal Church.

Delivered before the Congress on the Evening of Thursday, February 17, 1916.

Christianity is that which Christ embodied, that which He revealed, that which He came in the flesh to establish in the hearts of men. Jesus is the express image of God revealed through the limitations and activities of the human life; and that which Jesus came in the flesh to establish was replicas of himself. Christ-likeness is Christianity, and in that sense we shall use the term this evening.

Christianity is larger than any organization, broader than any formula, richer than any experience, more comprehensive than any sacrifice or ceremony, more inclusive than its interpretation in any land, by any race, or in any age. These may assist in revealing or emphasizing some of its characteristics, but "by the grace of God, Jesus Christ tasted death for every man," that every human attribute and every human aptitude might be vitalized, developed, and find fullest expression in and through Him. "All things are yours, and ye are Christ's, and Christ is God's." It will require the universal church and ultimate humanity to fully interpret Jesus Christ in whom "dwelleth all the fullness of the Godhead bodily."

Personal conformity to this ideal as embodied and revealed in Christ Jesus is so essential that divine provision has been made for the continuance of this exact pattern, unchanged among men for all time, and for secur-

ing personal conformity to the same. When Christ closed His ministry in the flesh, He promised He would send the Holy Spirit, whose office it is to take of the things of Christ and show them to His followers, to bring all things to their remembrance, to guide them into all truth, to witness to their personal recreation in the Divine image, and to their personal adoption into the family of God. So jealous is the Holy Spirit of His office, He will not entrust its administration to any other. Neither ceremonial enactment nor priestly pronouncement can come between Him and the redeemed soul, but "the Spirit Himself beareth witness with our spirits, that we are children of God." The genuineness of Christianity is tested by the Christ-likeness.

To my mind, one of our chief obligations for carrying the Gospel into all the world is that we may not be limited to a provincial, national or ethnical Christ as interpreted by any age or people or land, but worship the universal Christ as interpreted by ultimate humanity and the Church Universal.

This morning we heard some things spoken of as the triumphs of Christianity. I do not propose to catalogue the victories or the achievements of Christianity. Christianity is qualitative and not quantitative, and Christianity as yet has not triumphed on this earth in a single particular.

But the kingdom of God *has come* and the kingdom of God *is coming*.

When after weary centuries of human groping for its lost ideal, Jesus assumed our humanity, accomplished the will of God in every particular, made the consummate, unapproachable manifestation of love, proclaimed "it is finished" and yielded up His spirit a sacrifice upon the cross, the kingdom of God *had come* in a human life.

Since the embodiment of the ideal and establishment of the kingdom of God in that human sector, the kingdom of God has been in process of unfolding throughout the world. This is the teaching of Christ and emphasized by the apostles.

Three parables concerning the kingdom of God in the 13th chapter of Matthew set forth different phases of this process.

The good seed among which tares were sowed, presents the divided occupancy of the field, but the quality of the seed was not affected, and its growth progressed to the assured harvest.

The mustard seed, very small but vital, developed to full maturity.

The leaven, self-propagating and pervasive, leavened the whole lump. The process persisted in adverse conditions, from smallest beginnings, till the whole was transformed.

The extension of Christianity is the motive of our Lord's Prayer. It contains one inclusive, dominating petition and six specifications. The one general inclusive petition is, "Hallowed be Thy name," that is, honored, exalted be Thy name.

The first particular petition is a prayer for the supreme sovereignity of God within the petitioner, that he may become a replica of Jesus Christ. The petition, "Thy Kingdom come," is intensely personal. It asks that the sinless obedience of Christ, through which He manifested that the kingdom of God had come and was triumphantly established in His soul, may be realized at the source from which the prayer emanates, that is, in the soul of him who prays.

As under the Levitical law the officiating priest was required to offer sacrifice for his personal preparation before he might officiate for the people, so the followers of Christ are required to offer this intensive prayer of absolute consecration to God before they may properly or consistently intercede for the world, or offer the extensive prayer, "Thy will be done on earth as it is done in heaven." For a person to harbor disloyalty toward God in his own heart and yet to pray that the will of God be done elsewhere is to repeat the sin of Achan.

The Triumph of Christianity is essentially related to the nature of God and to the fundamental nature of man.

God is Love. Love is a social thing and must have ex-

pression. Love is inseparable from personality, and personality demands fellowship.

Therefore, God created man potentially in His own image, as the antithesis of Himself, with almost limitless capacity for blessedness, but dependent, and dependent upon Himself that His love might find expression by ministering out of its overflowing fullness to man's almost boundless needs, and that He might have the reciprocal response of fellowship with man, which personality alone can render. Neither without the other can be satisfied. Therefore—

The ideal and objective of humanity is personality, personality like God, the embodiment of Love, manifested through ministry and gauged by sacrifice.

In the exercise of free-will, which is inseparable from personality, humanity, in its progenitors, foreswore loyalty to God, and enthroned unregulated desire. Instead of remaining God-centered, man chose to become self-centered. Thus he lost the image of God, and found himself out of adjustment, antagonistic to the order of things, facing the hitherto harmonious world with a spirit of selfishness, greed, strife, hate, murder. As the universe came from the creative hand of God, it was a transcript of His love and a demonstration of His purpose to bless. The exactness of this adjustment to love measures the world's antagonism to selfishness, everything is vicarious.

The bestowment upon man of free-will implied the possibility of such an issue. God had provided for its correction, and promptly promised recovery through the seed of the woman, not as an after thought, but "according to the eternal purpose which He purposed in Christ Jesus our Lord." By the enthronement of selfishness, which is the essence of sin, man had clouded his vision of God, and lost his true ideal of personality, but his inherent, subconscious nature was insatiably assertive, and he never lost his desire for order and blessedness.

Running through humanity of every degree of development, from the lowest to the most advanced, there is a structural principle seeking to complete the unit, and

to organize the most complex and inclusive combinations. But the universal standard, which requires unselfishness, viz., the supreme good of the people, is written indelibly in the consciousness of the people. This may be submerged for a time, but it cannot be destroyed, for it is the only objective which can stand the test. This asserts itself in all unrest, change, and effort.

"In the fullness of time" Christ was sent to restore to humanity the ideal of personality which he had lost. God who is Love, and loves man with an everlasting love, had no need in Himself, either for preparation or the time element. But preparation on the human side of the problem was essential. This required the awakening of responsiveness, and depended upon three elements, to each of which the time element was a necessary factor.

(a) Not until selfishness, which is the essence of sin, and the spirit of hate, cruelty, and murder had demonstrated its nature in its inevitable fruitage of inadequacy, insatiable hunger, tantalizing desire, persistent heart ache and spiritual death would man be approachable by the remedy.

(b) Not till man had experimented with free-will in all possible lines, both individual and organized, of unregulated expression for his selfishness and had demonstrated its inability to satisfy could he be interested in the true ideal.

(c) Not until the tableau, picturesque, spectacular form of illustrative teaching spiritual truth through elaborate rituals, gorgeous ceremonials and exactly ordered temple service, had communicated its suggestions of fundamental spiritual truths to the stunted and sluggish spiritual consciousness, and the prophetic office had proclaimed the necessary formulas for enlightenment and verification, and there had been awakened at least a dull heart hunger for the unknown God, was there an appeal for the spiritual message of Christ. Then Christ came to embody, reveal, and restore the true human ideal, that is, the life of God in the soul of man.

Selfishness had reached its culmination in the reign of luxury and lust, of ennui and subservience, of personal

degradation and despair. The vagueness, hopelessness, dissipation of that age has never been exceeded.

Selfishness had attained its consummate organized interpretation, when the Roman Empire, by the enforced peace of military occupation, held the world still while it registered the vagaries and cruelties of the distorted civilization. Intellectual freedom registered its highest attainment in the exactness of Grecian culture. But in Greece, as throughout the Roman Empire, wherever humanity was found, the individual was submerged. The ideal of personality had been lost, or was persistently and systematically disregarded. Slaves were cruelly held, and the slave was legally a thing, not a person. The wife or the daughter was the property of father, husband, or brother, held as he pleased and disposed of as he determined. The child also was a form of property under the control of his father.

Slaves, children, and women were doomed alike to live dependent on the whims of others, regarded by society as mere machinery to minister to its convenience, held to be property, and absolutely at the disposal of the master, father, or husband, who might kill, barter, use or abuse as he willed. Greed determined relations, and might interpreted the standard of right. Never in the world's history were human conditions at greater variance with the Divine Purpose.

The ethical consciousness of the Hebrews, to which the revelation might appeal; the exact, discriminative Grecian language through which His teachings might be transmitted with crystalline exactness; and the Roman supremacy over world government and conditions combined to constitute the "fullness of time" when the true ideal of manhood might be recommunicated. Then Christ came, the embodiment and revealer of personality, and interpreted the life of God in terms of human living to make its realization possible in the souls of men.

Christianity is essentially democratic. "Its proclamation liberates the deeper sympathies, which war with inherited indifference and vulgar callousness." The office of the Holy Spirit is to release personality.

Jesus taught the infinite value of a human soul; that the gain of the whole world cannot compensate for the forfeit of one's self, and that no one can offer a sufficient ransom for himself. The value at which Christ appraised the individual has modified all social relations and political systems, and is destined to do so more and more. Since the incarnation of Jesus Christ the development of personality is the theme of all history and the gauge of all progress. Every movement is toward personal liberty, even-handed justice, family purity, national loyalty, international confidence.

In the seclusion of the Sinaitic range, God, through Moses, gave to an unorganized crowd, debased by serfdom, fleeing from slavery but seeking an independent life, the abstract law of righteousness written in tablets of stone. Gradually that law has permeated all social relations, and has been written into the jurisprudence of every nation which has advanced beyond barbarism. On Calvary, in the sacrificial death of Jesus, God gave the concrete embodiment of the universal law of love, written in blood, and this is slowly but surely drawing all men to its embodiment, and will eventually be realized in the exaltation of personality, wherever man is found.

Men differ as the square of their ideals and the cubes of their personality; but personality can only be realized in and through social relationships. Therefore, salvation must include these relationships. God proposes to correct human conditions by reconstructing the prime factor and readjusting man to Christ. Personal regeneration is relied upon to correct all social conditions. No question, personal, social, economic, or national, is permanently settled till it embodies and interprets the life of Christ.

Faithful and holy men of all ages and races, unconsciously to themselves it may be, are engaged in the common task, working together with God, through His Son, in building up a new humanity, where the supreme force of divine love will interpret itself in a consistent personality, embodying the higher loyalty to God and the supernationalism of His Kingdom.

We rejoice in the fact that the power of Christ has wrought mightily in indvidual lives, but we are required to say "there is none good, no, not one." The power of Christ has been transforming society, but society is not so transformed that His will is "done on earth as it is in heaven." But Christianity includes transformation and recreation of all conditions, individualistic and communistic, so that the will of God shall be expressed in every human relation and desire.

When the world came from the creative hand of God, it interpreted His life and manifested His purpose of blessing, so it is to be when Christianity has triumphed—old things will have passed away, and behold, all things shall be a new creation, and that is what we are thinking of here and now. Christianity is progressing toward this absolute and inevitable consummation, The Kingdom of God is coming.

The triumph of Christianity is assured because—

The whole is necessarily greater than any of its parts, so God must reign.

We cannot think of God as God, if He sent forth or liberated any force or forces which could escape His control; "all things work together for good."

God has promised the triumph of Christianity. His wisdom and truth are involved in its realization.

It must triumph, otherwise His love faileth, for God has made the triumph of Christianity the object of His followers' daily prayer.

This is the purpose of God Almighty, the Everlasting Father, and God will never be satisfied as He looks into the face of His human children, with all His eagerness, and desire, and limitless capacity for ministry, until humanity has given Him its love and, without restraint, gladly responds to His sovereignty. Man is so created that nothing but the love of God can satisfy him. It is written in the very nature of God Himself and written in the essential nature of man, who was created in the image of God. Neither can be satisfied without the other. The triumph of Christianity, the reproduction of the image of God in humanity, is as certain as the existence of God.

The kingdom of God is coming, and all real human development is progressing towards this absolute and inevitable consummation. There is a steady under-current in this direction, moving like the gulf stream in mid-ocean, through all the nations of earth.

Every movement must be adjudged by its trend, and progress is determined by distance from the starting point, not simply by the position already attained. History, sociology, jurisprudence, every science and every art demonstrates that since the incarnation of Jesus Christ, "bringing life and immortality to light," thus revealing the lost ideal and the motive for attaining it, the trend of human development has been towards the safeguarding and emergence of personality, not as the prerogative of the exceptional and favored few, but as the right of each; the liberation and exaltation of woman; the conservation and education of childhood; national solidarity; and international confidence and cooperation. These are but steps toward or elements of this progress and point to that higher loyalty to Jesus Christ and the super-nationalism of His Kingdom toward which humanity is moving.

Let us study very briefly a few outstanding facts in continental areas and note the trend and progress they manifest.

As we scan the daily papers or listen to the conversation of our fellow men we are continually reminded of the war in Europe. The unprecedented slaughter with its entailment of widowhood and orphanage, the enormous exposure and suffering, shattered health, devastated homes, blasted hopes, wrecked possibilities, and wasted resources, cast their shadow like a suffocating pall.

But the war in Europe is not an evidence of the failure of Christianity, as some assert. Which of the belligerents was in fact a Christian nation? In what particular was the proclamation of war specifically intended to further the spiritual life, or did it embody the spirit of Christ? Which principle of Christianity has been responsible for its prosecution? The war in Europe is not an

evidence of the failure of Christianity, but it gives evidence of great progress toward and is working mightily toward the triumph of Christianity.

Man needs objectives outside of himself through which to realize, develop and interpret unselfishness. "It is not good for man to be alone." Speaking in general terms, man will find these objectives in the claims of five progressive relationships. (1) Family. (2) Tribal (clan, community, or state). (3) National. (4) International. (5) Super-nationalism.

It has come to pass that any person who does not recognize that loyalty to his family has claims upon him superior to his own personal convenience or desires is considered a derelict, despised and ostracised by the social code of ordinary society.

It has come to pass that any person who does not sacrifice his family interests and personal desires to the demands of his community or state, when necessity requires, is considered a coward and is compelled to cooperate.

The war in Europe is the greatest demonstration the world has ever seen of national devotion. Personal convenience, family claims, community and state demands all have been subordinated with unprecedented obedience and abandon to national loyalty. The supreme test of sacrifice, suffering and endurance has been met with devotion equal to the demand.

Whatever may be the outcome of the war, the talk from every quarter and all indications point directly toward an internationalism which will mediate between the nations of the world as the courts of every civilized nation do between individuals and corporations. There is a higher law and a finer justice than brute force and physical prowess. This law and this justice are fundamentally related to the universe, essentially related to the Creator and the creature.

The next step will be a natural one, namely, towards the higher loyalty to God and the super-nationalism of His Kingdom. The democratizing of the nations, the general distribution of the New Testament to the sol-

diers of the various armies, their appreciation and study of the same, the sobering of thought and deepening of spiritual hunger in the trenches and in the homes, the broadening, uplifting influence of study and occupation brought through Christian ministries to the many millions of prisoners in the detention camps, the mobilization of thought and the modification of ideals are all prophetic of larger personality, broader relations and higher loyalty.

But further, the most obdurate organized resistance to the development of personality after the pattern shown in Christ Jesus is losing coherence.

The claims of the Roman Catholic Church to spiritual authority, infallibility, temporal power and the like have been badly shaken by the exigencies of the war. They have been demonstrated to be absurd assumptions surviving from an ignorant, intolerant and superstitious age. With large numbers called to the colors on both sides, forced to serve shoulder to shoulder with evangelical men of all beliefs and of no beliefs, to share in mutual hardships, depend upon mutual support and realize mutual results, these Roman Catholics have developed a deepening sympathy and heightened respect for their comrades in arms.

The inability of the Roman Catholic Church to advise, counsel or command wisely has been manifest. Its high officials have contradicted and accused each other. Its suggestions of truce and its offer to arbitrate or mediate have been treated slightingly or disregarded. It is coming to a new appraisement in the light of its illiteracy, partisan spirit, perversion of education, paralysis of initiative, antagonism to science, resistance to national development and repression of personality.

Mahommedanism with its fanatical solidarity, obeying with frenzy, seeking death as a release from restraint in a "holy war" (so called), no longer yields to dictation nor discredits new ideas or ideals. They, too, are engaged on both sides of nearly every battle, found in every detention camp, are amenable to the same environment as the Roman Catholics and are making similar

response. God "makes the wrath of man to praise Him." An educated citizenship and an absolute monarchy cannot exist together. Christianity invariably works toward personality and constitutional liberty. The new wine of the larger life cannot be contained in the old bottles of monastic or monarchic domination.

The irrepressible conflict is personality versus despotism, and it has come to pass that the last absolute monarchy on earth has given way to constitutional government and it is almost universally recognized that every national government is justified only in so far as it safeguards the rights of the individual to life, liberty and the pursuit of happiness.

The most outstanding fact in the world's history of the past five years is not the destructive war in Europe, which is revealing the death throes of national selfishness, organized greed, destructive competition, and is the natural consummation of the commercial spirit which holds that "business is war," and that might dictates the standards of right. Whatever the outcome of the war, it will make for righteousness.

Neither are the governmental transformations in China the most important events in the last half decade. They are evidences of the leavening of Christian doctrine, which—communicated through Christian teachers and so-called Christian nations, embodying somewhat of its power, but greatly adulterated, and ofttimes perverted—has permeated their thinking, modified their ideals, challenged them with new standards, disintegrated their stability, broken their anchorage to the past; and is working toward a virile, constructive, consequential, national relation to world problems.

There need be no solicitude concerning the reversion of China to a monarchial form of government. Its progress may be temporarily retarded, but it cannot be permanently prevented. There are deeper counter movements, which will control the outcome.

The new nationalism and the new patriotism, which have been spreading, deepening, and strengthening during the past months, is unprecedented in the history of

China, and possibly in the history of the world, and is registering itself in a fundamental solidarity of desire and effort for three things in particular:

1. An efficient army and adequate navy.
2. The development of their national resources and industries.
3. Universal education, and it is proposed to make this compulsory.

Farther reaching, more constructive, and more potential than either the war in Europe or the governmental changes in China, is the vitalizing influence of the Word of God, and the changing interpretation of Christian ministries in the Far East.

The missionary no longer rates himself to be an exclusive agent of the particular board which selected him, sent him to the foreign field, and maintains him. He has a fuller vision, and considers himself a citizen of the Kingdom of God, his board and his denomination to be under like commission—all servants of the Kingdom of Heaven, all laborers together with God. Formerly he too often labored to extend and increase the work of his particular society, by unconsciously or perhaps consciously at times engaging in predatory campaigns upon the work and converts of other societies, by unnecessary duplication, by harmful competition, or by other aggressive methods which dissipated effort, wasted resources, misinterpreted the spirit of Christ, and by gathering not with Him, he registered himself against Him.

The new emphasis appeals for service through sacrifice to the courageous and innate spirit of ministry. It quadrates the individual with an enlarged and enlarging horizon. The outstanding objective of missionary activity as stressed today is communistic, and looks toward China's transformation into a Christian nation. It is the exaltation of loyalty to the Kingdom of God rather than slavery to a form of doctrine or method of interpretation.

This enthronement of the spirit of Christ cooperates

as a loving response to His prayer for the unity of believers, and finds striking expression in many ways:

In the delimitation of territory, or spheres of influence.

The "open door" at strategic centers for administrative, institutional and interpretative activities.

In the interdenominational organizations for conference, direction and supervision.

The forces which make for righteousness are more united, more recognized, and more regnant than ever before.

On the continent of America, the trend is steadily toward the development of personality and internationalism. The Pan-American Conferences, this Latin-American Congress, the Monroe Doctrine as recently interpreted by President Wilson—all evidence that purpose and movement.

But time fails me, and I must close this inadequate, free-hand sketch, so hastily and imperfectly presented. These arguments and illustrations are evidences that human personality, in its two interpretations, individualistic and communistic, is unfolding in many ways like Christ, its model, and illustrate the trend and progress toward the final triumph of Christianity, when Jesus Christ, whose right it is, shall reign King of Kings and Lord of Lords.

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Bishop Kinsolving: Ladies and Gentlemen, I am going to disobey orders. I was sent here to preside first and then to say something about the needs of Latin America afterwards, but I think the hour is somewhat advanced, and I think that in view of that fact and the fact that Latin America is so well known to all of you, it is far better to have a hymn and then dismissal. I will ask Bishop Lambuth to give us his blessing.

Mr. Mott: I think it will be a bitter disappointment not only to the Committee on Arrangements, but to the Congress as well, if we do not yield to the desire that you speak at least a part of the time allotted to you tonight.

Bishop Kinsolving: Ladies and Gentlemen: That inexorable tyrant, Mr. John R. Mott, reminds me of a

story that comes to me from my nursery. On one occasion when that British governess had been instructing my children in Shakespeare, she had just reached the point where she said to my son:

"And you know, Arthur, the great Queen Elizabeth was graciously pleased to invite Shakespeare to court to express her approval of all that he had done for the encouragement of art."

And Arthur said:

"And did he go?"

"Yes, Arthur, of course, because she was graciously pleased to invite him."

"Oh," said Arthur, "how kind of Shakespeare."

And it is with something of that feeling tonight towards our great president, Mr. John R. Mott—well, "how kind of Shakespeare."

But, brethren, just let me in a few words and in the barest outline, give you something of the conditions in Latin America. I would call your attention to one or two very apparent needs there, for I must obey orders; I dare not disobey; I am but a poor bond-slave; I am just putty in the hands of this man. He says to this man "go," and he goeth—and I for one am very glad to go. Well, of course, educationally we know conditions. We heard this morning that North Brazil has eighty-nine percent. of illiteracy. We know there is ninety-three percent. in Bolivia. Now, take these two figures and go down south in my own beloved Southland, and there you will find forty-three percent. of illiteracy among the Negroes of the South. In other words, as you contrast the condition of the black man, emerged from pagan Africa with its densest ignorance and all that lies back of him there in Africa from whence he came, and then compare his progress during the last fifty years in the Southland with that which he has made in Latin America in four centuries and you have the answer to one question that may arise in your mind.

If you look into the universities of Latin America you will find something like this, about from thirty to forty thousand students in the universities, and yet only twenty

percent. of these students confess allegiance to any form of historic Christianity. In other words, the young men who are going forth to be the leaders in the destiny of these Latin American republics are honey-combed with infidelity, saturated with agnosticism and free-thinking. Can you ever have free republics if those republics do not take God into account?

And then, again, what are conditions when compared with a great meeting like this? It was some ten years ago that Mr. Root visited South America and in the city of São Paulo threw out this challenge: Have you ever heard of a missionary going forth from the Latin Church or the Roman Church to South America, from Bolivia, from Argentina, from Brazil, from Mexico, from any of these great republics, to the pagan regions of the earth? Is not a church dead which has not the dynamic of foreign missions? Is it not proof positive that these people have lost something in power; that they have not given their sons to bear the message glorious, nor given of their wealth to speed them on their way? When we face conditions like these and then think of ethical conditions too delicate to mention here in this presence tonight—suffice it to say that it is the belief of many a man I have met in Brazil that Jesus Christ was an unholy man, that he lived an immoral life, and that his relations with the women of the New Testament were not what they ought to have been. In Argentina, and to some extent in Brazil, there has been found this heresy—I do not say it is propagated by any church, but this heresy is hallowed in that Jesus Christ is the All-powerful and the Holy and the All-pure, but that the miracle of purity and holiness is the virgin mother and not her immaculate holy Son.

Now these are conditions ethical and educational, and from the missionary standpoint that phase is in South America. What is the challenge that comes to us today? I assert it, these people are what they are because of their ecclesiastical history, side by side with an ecclesiastical despotism, there has likewise been a political despotism in all of these so-called republics. These peo-

ple have been for centuries with a closed Bible, with a mutilated sacramental system that fosters superstition. The densest ignorance is shown by the statistics for illiteracy. They have not been taught God's Word, that perennial foundation of political and religious freedom making nations that hold the vanguard of power in the world to-day. How can you expect to settle a better government among a people without God's Word as the very foundation stone of the republic and of the republican institutions? Let there be a reversal of this false policy; give them this Book which has been the foundation of so much and that is beneficial to humanity among the leading nations of the world. Let the Bible be brought into contact with the mind of Latin America, inviting a reasonable religious and holy hope, challenging every man to fix all the powers of his intellect upon religion. The loftiest of all themes of thought, in spite of the vagaries that have proceeded when it has broken away from the great formulative principles of primitive Christianity, is thought on the Bible. The tap root of religious progress and of religious freedom of any people is the Bible, not in the hands of one class, but in the hands of the great democracy of God, challenging the human mind to exercise its highest power by contact with the truth of Holy Writ. The greatest religious disfranchisement that the history of nations records was the denial of the Bible to the laiety and the denial of freedom of worship. Reverse this false policy and give to these nations to the south of us this great Bible and this great root principle of religious growth, the root principle for which the churches, the free churches of evangelical Christianity, have always strongly stood, and let this great root principle of religious growth and freedom be borne to them in a broad, wise, catholic, symmetrical, statesmanlike, diplomatic way, and I am persuaded that we shall see like results in Latin America as we have witnessed in the other portions of the world. For my own part, I cannot admit that in Latin America to-day we are entitled to see the normal fruitage of the religion of Christ. Shall this great space be left spiritually waste,

arid, bare, and desolate upon the highway of the world? Shall Cuba, Brazil, Argentina, Chile, Peru and Mexico be left to stare the future historian in the face as evidence of the impotence of Christianity? Shall we confess that there are races on this foot-stool of God that our holy religion is powerless to redeem? And this, too, when we are holding out a helping hand to the black man of the South and to the red man of our aborigines, to the brown man of India and to the Mongolian of China and Japan? Is it not a part of the church's duty to see to it that these nations to the south of us, Christian in name, shall likewise be Christian in fact, and march together with us, shoulder to shoulder, converted to the Crucified, in one grand army of North America and South America, giving the best of her sons and daughters in a solid phalanx ten thousand deep? Those of us who have witnessed the planting of the Gospel faith in this land do know that the Gospel story will be heard everywhere. And in the homes of Brazil it will go. In those homes with many exemplary safeguards and many customs which it seems to me some of us might adopt elsewhere—yet side by side with deplorable shortcomings—into these homes will go that story with its sanctifying tale of the man of Bethlehem.

We must give to these people not a sacramental system merely; we must give them not a specious, mutilated invention of man's devising.

And throughout all their borders some of us have seen the young champions of truth, the sons of South America, who have gone into the various ministries of the churches already established there. We know that that Latin race, with its high gifts, with its splendid courage, with its superb devotion, will, in increasing numbers, come into the kingdom. And as we have witnessed the standard-bearers, some of whom have been with us here and spoken in our presence, and speaking with characteristic southern eloquence, and others down there in my own section of Brazil—aye, they shall come in increasing numbers to swell the big roll of those confessors, saints, and martyrs of our holy faith. The duties are ours, the

results are God's. The anti-expansionist may have logical reasons for withholding himself from any great campaign, but as long as the charter rests upon, "Go ye into all the word," the anti-expansionist has no *raison d'etre*. Our duty is co-extensive with our goal. The barriers that once seemed to check us are now removed. The Texan Rio Grande, once our Rubicon, has been crossed. We recognize it as such no longer. Let us rather not stop until we reach Terra del Fuego. Let us go on evangelizing these great nations to the south of us in every way we can, bearing to them the precious gifts which Christ brought to us, to his Church here on earth. Let us go on giving them the message which shall, as told here, cause echoes to encircle the earth which shall blend in one deep chorus and all the peoples by yonder Southern Sea shall know the truth, and it shall make them free.

# THE VITAL AND CONQUERING POWER OF CHRISTIANITY—HOW REALIZED AND MAINTAINED

By The Reverend Alvaro Reis
Pastor of the Presbyterian Church, Rio de Janeiro, Brazil.

Delivered before the Congress on the Evening of Friday, February 18, 1916.

The vital power of Christianity is shown first of all in the illumination of the mind of the individual, revealing to the intellect the stupendous fact that God does not wish to wreak vengeance on the wicked, but on the contrary yearns for the conversion and transformation of the sinner through faith in Jesus Christ.

Christianity, however, is not satisfied with the illumination of the mind through the proclamation of the Truth —Truth that reveals to man his cursed state of sin and misery. Christianity demands more—much more. By means of the truth that illumines, convinces and frees the reason, Christianity effects the regeneration of the spirit and the progressive sanctification of the heart, together with the sanctification of the body, and of life in all its relations; or, in other words, Christianity builds character.

In this stupendous fact of a transformed life, we have the initial miracle attesting the marvelous power of Christianity. It is only infinite power that can give life to a man, dead in trespasses and in sins, and make him live henceforth a life of holiness, devoted to his fellow men, and to the honor and glory of God.

In the second place, Christianity by the conversion and regeneration of the individual, gains entrance into and becomes a saving element in the family—the first cell of the social organism. By the influence of Christianity, polygamy was substituted by monogamy, as in the primal state of man: woman was dignified and elevated from the servile state of the slave to the beautiful and sovereign position of wife, mother, and queen of the home. Under their benign influence, the tyranny of man in the home gave place to the mutual government of husband and wife: marriage became sanctified by Christian love and Christian faith: and in obedience to the law of God, the sublime formula of which is to love God with all the heart, with all the mind, and with all the strength, and the neighbor as ourselves, domestic life was made holy. Under the sanctifying sway of this divine law of love, the children, freed from the odious discrimination between the sexes, became the legitimate fruits of conjugal love, strengthening the matrimonial relation, and blessed of God in the perpetuation and dignifying of the family ties.

In this regenerating influence on the family—the importance of which it would be difficult to overestimate—Christianity at once transformed the home into school and church: school, where the Sacred Scriptures are studied: church, where are practiced the sanctifying acts of true piety. And thus, by reforming, regenerating, and sanctifying the home and the family, Christianity was paving the way for the most blessed of revolutions, and was preparing the foundations of the great social structure for which to-day we stand indebted to the past.

And here, in the third place, we find the divine dynamic of Christianity. Just as the Gospel destroyed the tyranny of the home, giving to it the divine constitution of the Word of God, so Christianity is also destroying political tyranny, making nations constitutional and representative, and introducing us to the thrilling conceptions—corollaries of the Gospel—of liberty, equality, and fraternity.

And it is not only tyranny in the family and in governments that Christianity destroys: Christianity destroys all tyrannies! Thus Christianity destroyed the tyranny of the school, with its devious pedagogical methods (that made the school a kind of inquisition) and transformed it into a veritable kindergarten, which should lay broad and deep the foundations of civilization, and render secure its future development.

Christianity, by means of its vitalizing power, after having destroyed tyranny in the family and in civil government, also destroyed tyranny in society. Pagan peoples never learned how to alleviate or even to sympathize with, in a practical way, the poor, the ignorant, the miserable, the orphans, the victims of incurable and contagious diseases. Christianity, however, under the inspiration of the glorious doctrine of the universal fatherhood of God and its corollary of the brotherhood of man, put into practice that love of one's fellow man which it preached, and thus entered into a new and helpful sympathy with human distress of whatever kind. The Christians united first to aid the poor (Acts 4:32-37; 5: 4-16); afterward they founded societies for protecting the sick and persecuted, for maintaining schools, hospitals, orphanages and asylums, and founded institutions of protection, instruction and healing in all their various phases. Finally, Christianity, armed with the Lord's Prayer, the sentiments of humanity from which it sprang, and preaching that Jesus Christ is the only Redeemer of sinners, destroyed slavery—that incubus which had so long bowed the back of the whole race, and stained crimson all the past pages of its history.

Ah, although Christianity benefited the individual by regenerating character; although it benefited the family by elevating woman and sanctifying her offspring; although it benefited the nations by abolishing political tyranny; although it benefited the mind by liberating it from the prison walls of its ignorance; although it benefited the schools by freeing them from the tyrannical and inquisitorial pedagogical methods; although it benefited humanity by practicing brotherly love—nurturing in-

fancy, succoring old age, and alleviating all manner of human suffering—nevertheless Christianity only reached its supreme social goal—O, gloria in excelsis, gloria!—when it achieved for humanity full liberty of conscience—complete religious freedom.

Yes, incontestably, all these glorious conquests and liberties that constitute the fibres of twentieth century civilization, were won and achieved by the vitalizing and conquering power of Christianity. And in recognition of this fact, historians such as Cantu and Antonio Ennes declare with firm conviction that "the centuries have been transformed into steps leading to the throne of Jesus Christ, the true founder of the Kingdom of God."

And when any one doubts this eloquent truth? We only need to point silently to the peoples that have not yet been reached by the vitalizing and sanctifying knowledge of the Christ.

These peoples yet lie in the "region and shadow of death." The night of their existence is like a cloudy sky, without stars. Among them yet rule supreme absolutism, polygamy, slavery, illiteracy, vice, and physical and moral misery in all its hideous guises. Their gods are yet of wood. Their worship still consists of stupefying fetishism and insensate idolatry.

But—sursum corda—a little while, and among them will be repeated the miracle of the transformation of Greece and Rome. When the Sun of Righteousness arose, their little twinkling stars that had been struggling with the darkness of false gods and vain religions grew pale and were swallowed up by the refulgent glory of the new day.

Brethren in Christ Jesus: God and Christianity are the same yesterday, to-day and forever. All this swelling stream of blessing had its source in the manger of Bethlehem. There at its head stands the Son of the Carpenter, Himself a Carpenter! This Divine Workman surrounded Himself with humble and unlettered men; and this group, baptized by the Holy Spirit, initiated the most glorious, sacred and lasting of reforms—the regeneration of humanity. And by what power were these

men able to perform this stupendous task? Simply by telling the Good News—the simple story of the cross! Under the spell of no other magic than that of the vitalizing and conquering power of the Gospel, 3,000 persons were regenerated on the first day; later, 5,000, and afterward multitudes. And the greater the persecution, the more rapid the spread of the sacred flame!

And those rude and despised Galileans were transformed into the greatest reformers the human race has produced!

Can the imagination conceive a greater miracle of vitalizing and conquering grace? Let us not forget that this victory, over the hardest thing in the universe to conquer—the human heart—was won by the pure and simple preaching of the Gospel. In truth, brethren, the Gospel is the power of God for the salvation of all who trust in Him. And but for the fact that this miracle has been repeated numberless times in the course of the ages since—but for the fact that this miracle has been wrought in my soul, I should not be here.

At times I am sad when I contemplate the flock of which I am shepherd. How few illustrious men are there! How few famous women! How few people of wealth and influence are there! The majority is composed of the poor and the ignorant.

But, after all, where does the architect commence his great structure? Does he commence in the sky? Does he not have to lay his foundations deep in the lowly earth, if he plans pinnacles among the clouds? And with what material does he begin? Is it not with rough, unpolished granite? The stately columns, the carved marble, the beautiful mosaic, may be added later; but these are never used in the foundation.

Ah, in the same way the Divine Architect wrought! The poor Carpenter of Nazareth, when the foundations of the most glorious monument of all time was laid, descended to the cursed ignominy of the Cross, to the companionship of robbers, to the hell of abandonment by God. But such a foundation as He laid—the Rock of

Ages—first the disciples built thereon; then Paul, and Barnabas, and Luke, and their illustrious co-workers.

Afterward, the great apologists, the profound theologians, the inspired commentators, the eloquent preachers —these all have built their lives into the Temple Beautiful, which stands upon that foundation, and which is every year growing more splendid and more vast, and which will continue to grow in the same fashion until all the world comes to worship within its sacred precincts, and the whole earth is full of the knowledge of the Lord as the waters that cover the sea.

Brethren, the Gospel with its vitalizing and conquering power is to-day working miracles as splendid as any that adorn its past.

The following occurred in Rio de Janeiro:

Many years ago, a shoemaker bought a loaf of bread at a bakery; the wrapping paper used was a Christian weekly called "A Imprensa Evangelica," or the "Evangelical Press." That humble workman read the paper, was led to attend the evangelical services, was converted, made a confession of his faith and resolved to study. First, he prepared himself to be a bookkeeper, then to teach; then he married and studied for the ministry. His wife, who published a notable book, bore him five noble sons. One became a minister of the Gospel, a literary man of note. Another is a trained civil engineer. Another is a physician. Another is a lawyer. And the youngest is a teacher. The ex-cobbler has become the center of a brilliant constellation! The Gospel, with its vivifying and conquering power, accomplished for that humble workman what millions of dollars are usually impotent to effect for their possessors.

In 1864, in the city of São Paulo, two clerks were converted. Rather than work on Sunday, they lost their employment. Later they felt called to the Gospel ministry. One, Miguel Goncalves Torres, became a celebrated preacher, and wrote evangelical books that rendered him famous wherever the Portuguese language is spoken. The other, Antonio B. Trajano, besides becoming an eloquent preacher and an author of note, proved

a great blessing to the cause of public education in Brazil by the publication of text books in mathematics, thus lightening for Brazilian posterity a task which has been rendered needlessly difficult by the unscientific methods previously employed in the schools.

In truth, the vitalizing and conquering grace of Christianity is boundless. Almost all the ministers of the Presbyterian Church in Brazil came from the poorer walks of life, and to-day are men of culture and influence. But their chief title to nobility does not rest on their books, epoch making as some of these have been—for instance, the Grammatica Expositiva (Expositive Grammar), by Rev. Eduardo Carlos Pereira—who is a delegate to this Congress—but it rests on their labors in the regeneration and transformation of individual and national character.

It is wonderful what transformation Christianity has wrought among the members of my church in Rio de Janeiro during the 19 years that I have served as its pastor. Many of those young clerks, workmen, and students of 19 years ago are to-day merchants, professors, officials of the army and navy, directors of large enterprises, men of social standing; and not a few of them have risen to the highest position that a man can reach in this world—that of ambassador of the King of Kings, the God of Glory. Since 1900 my Church has not been without students for the ministry among its membership and now has four. Only within the last year, one of our boys, son of a poor cook, was ordained. And this brilliant young man is doing splendid service in the pulpit and in the press. Nature does not progress by leaps: but the Gospel progresses constantly, working marvels, because it is the wisdom and power of God in the realization of his mysterious love for the sinner.

If in Brazil there is an illiterate population of 60 per cent., within the Evangelical Brazilian Church this percentage would not be more than 10 per cent., in my judgment.

In the beginning of the evangelical propaganda in Brazil, when it was asked: "Who are the Protestants?"

the ready answer was usually, "They are the lowest strata of society, the poor, the ignorant."

But it was the evangelical schools that transformed public instruction in Brazil! The sons of those same lowly people, the poor, and the ignorant, are occupying high places. And such men as Dr. Jose Carlos Rodrigues, recently chosen international arbiter by the United States of America, give enthusiastic testimony to the native ministry as men of great character and real merit.

Brethren, the evangelical work in Brazil, and in all Latin America, is the most difficult in the world, because these people, religiously speaking, are neither cold nor hot, but luke-warm. They are, therefore, in a sad spiritual condition, according to the Word of God: but why?

The Latin peoples drifted into this listless attitude toward religion owing to the nefarious Jesuitical training which has caused them to become strangers to the simple evangelical faith. Due to the commercialized worship and the licentious living of the priesthood, the people have become either indifferent or frankly atheistic. A pronounced aversion for religious books characterizes them.

Is it not because the Roman Church has never founded its propaganda on the Bible? The Roman Church sows rosaries, varonicas, seals of Solomon, amulets, relics, images and scapularies, and reaps the natural harvest of ignorance and superstition.

The Christian religion is propagated with the open Bible read and taught to the people.

The Romish priests, however, declare that our Bibles are false, and that it is dangerous to read the Word of God. And with what result?

These people, living in complete ignorance of, and even contradiction to, the Gospel, regard themselves as Christians.

Unquestionably, the spread of the Gospel is not easily accomplished in any part of the world, but nowhere is it so difficult as among the make-believe Christians of the Latin world.

But it is God's work! And God is omnipotent.

The march of evangelical Christianity in Latin America has seemed slow. But I have faith that shortly—and the sooner because of this Congress—we shall reap a Pentecostal harvest from the careful cultivation of the past fifty years, which will attest that Christianity is the same, yesterday, to-day and forever. Verily, the harvest is already whitening, with the promise of an abundant yield.

What is necessary, brethren, is that, inspired by the Holy Spirit, possessed of a faith that expects great things from God, hearts overflowing with love for our fellow men, we shall not weary in doing good, but be always ready to bear forward with conquering tread, the glorious cross of Jesus Christ.

And how can we realize this vitalizing and conquering power of Christianity? How can we conserve and utilize it?

In the light of the history of the Church and of my own personal experience, I declare that the power of Christianity that works marvels in the individual, in the family, and in society is not found in science, nor in philosophy, nor in literature, nor in art, nor yet in radical criticism, but only in the simple Gospel of the universal Fatherhood of God and Brotherhood of Man. That power is inherent in the Cross of Christ, and it becomes a vitalizing power in the lives of men when we preach it with and in the spirit of devotion to God and the welfare of men. That power is inherent in the faithful preaching of the Gospel, the throbbing heart of which is Christ and Christ crucified; and even great Paul reached no sublimer height of Christian devotion than when he wrote: "God forbid that I should glory save in the Cross of Jesus Christ, by which I am crucified to the world, and the world is crucified to me."

However difficult it may be, brethren, for the individual, for the family, for humanity, there is only one life-giving hope which conquers and sanctifies—it is Jesus Christ, believed, loved, obeyed—as revealed in the Gospel.

The Gospel disfigured—yea, emasculated—by Ra-

tionalism, destructive criticism, sectarianism, or Romanism, may wed the world and become worldly. But this "Other Gospel" will not have power to vitalize and transform character. On the contrary, it leaves humanity more helpless in the quicksands of hypocrisy and selfishness!

The European conflagration is a direct result of a Christianity so corrupted as to be essentially anti-Christian. And the moral and political condition of the Latin peoples is directly traceable to the perverted religion prevalent among them.

I speak from an experience of thirty years of struggle: there is only one way to conquer and preserve souls for Christ—that is the preaching of the Gospel in its sublime and divine simplicity! Let us preach this Gospel, at whatever cost, and the result will inevitably be the conquest not only of Latin America, but of the entire world, for Christ.

# THE VITALITY AND CONQUERING POWER OF CHRISTIANITY—HOW REALIZED AND MAINTAINED

By The Reverend James I. Vance, D.D.
Pastor of the First Presbyterian Church, Nashville, Tennessee.

Delivered before the Congress on the Evening of Friday, February 18, 1916.

Christianity has vitality. It has power to produce the signs of life. It has ability to raise the dead. It wakes to life whatever it touches. It is the resurrection and the life.

## I. ITS VITALITY

It manifests this power in the individual. It can vitalize and transform decayed and moribund character. It can take a human life imbruted and besotted and impotent, and cast its spell over the wreck until the great transformation takes place, and the soul climbs to its feet emancipated, rejuvenated, with the light of hope and the life of God. How this is done is a question about which we may speculate; that it is done is a fact so common and conspicuous as to admit of no doubt. The Son of Man has power on earth to forgive sins, to rehabilitate ruined and defeated character, to lift into life and hope a dead soul. This is the great and permanent miracle. The greatest miracle Christ ever worked, He still works. He came that men might have life, and that they might have it more abundantly, and His power to impart life to the dead soul can no more be denied than that the sun shines.

Christianity has power to vitalize a decayed and mori-

bund society. It can wake a dead nation into life. It imparts to the people who receive it a new conception of the rights of man, a doctrine of liberty that is revolutionary, an aspiration after freedom that is dynamic, a conception of human relations that is the harbinger of a new age. The vitalizing power of Christianity on national life is noticeable among all nations where Christian missionaries are at work. The new day in Japan, in China, in Korea, in Mexico, and in other countries that might be mentioned, is not so much a trade transformation or an economic upheaval or a civil revolution, as it is the vitalizing of the people with the dynamic of a new doctrine of the rights of man. It is a spiritual epoch.

Green, the historian, says that John Calvin was the father of the American Republic. What he means is that Calvin preached truths which so captured and controlled the thoughts and acts of men that the very government under which they lived was transformed.

"The basis of the Christian republic was with him, the Christian man," says Green, "elected and called of God, preserved by His grace from the power of sin, predestinate to eternal life. Every such Christian man is in himself a priest, and every group of such men is a church, self-governing, independent of all save God, supreme in its authority over all matters ecclesiastical and spiritual. * * * As a vast and consecrated democracy it stood in contrast with the whole social and political framework of the European nations. Grave as we may count the faults of Calvinism, alien as its temper may in many ways be from the temper of the modern world, it is in Calvinism that the modern world strikes its roots, for it was Calvinism that first revealed the worth and dignity of man. Called of God, and heir of heaven, the trader at his counter and the digger in his field suddenly rose into equality with the noble and the king."

I cite this remarkable passage from a great student of history not to boost Calvinism as a theological system, but to give the testimony of one who is qualified to speak on the dynamic effect of Christianity, under one of its forms of development, in vitalizing the modern world.

The same thing is going on in Europe to-day. The trend is away from autocracy and absolutism toward democracy and the paramount rights of the average man. Back of it all and through it all is the doctrine of rights proclaimed by Christianity.

It is not strange that the European war has been attended by a great religious awakening. The vitality of Christianity is asserting itself on the battlefields. It is sustaining men in dread encounters, and when the time comes to fold the banners and smelt the guns, it will be on hand to dictate the terms of peace, and to declare the road along which the new Europe shall climb to its place in the sun.

Christianity pioneers the way. There is ever in it that which deals staggering blows to oppression and caste and absolutism, that forces the dead hand which holds in relentless paralysis the future of peoples to release its grip, and that wakes into might and victory the children of its emancipation.

### 2. ITS EXPRESSION IN PERSONALITY

The secret of the vitalizing power of Christianity resides in the fact that it is not a dogma, nor a system, nor an institution, but personality.

The doctrines of Christianity are not things; they are people. The sublimest doctrine of God is a man—Christ Jesus. John calls Him the Word—"He that hath seen me hath seen the Father."

The doctrines of Christianity exist, not when they are subscribed to, but when they are experienced. The doctrine of the atonement is not the dogma of a creed subscription, but the experience of Calvary. One may subscribe to the dogma and not change, but let him reproduce the experience, and its vitalizing power is at once apparent. For the truths of God to vitalize the world, they must become an incarnation.

The exhibit of Christianity is a redeemed life. Christians are to be living epistles. Christianity's exhibit is not a cathedral, nor an altar, nor a sacred relic. It is

neither sacrament nor ritual nor creed. It is a life across which God has written Himself.

The polemic of Christianity is personality. "Ye are my witnesses." The mensurable argument of the Christian religion is a redeemed life. The invincible certificate of the reality of the gospel is one who can stand forth in the triumphant confidence of a conscious acquaintance with the unseen, and say: "I know whom I have believed."

The dynamic of Christianity is devotion to a Person. "Lovest thou me?" was the question the risen Christ thrice asked of the man who was to go forth as one of the founders of His Kingdom.

Because Christianity resides in personality, because it transforms personality, because it works through personality, because it roots itself in the most vital thing the world knows anything about and fills the veins of what it touches with a sap that no death can quench, it is the world's invincible and exhaustless source of life.

### 3. ITS CONQUERING POWER

Christianity also has conquering power. Somehow Christ gets and keeps the right of way. Somehow the things which impede His progress grow infirm and totter to their fall.

The kingdom is coming. The progress of the Gospel is the wonder of the ages. At the end of the second century, there were two million professing Christians in the earth; at the end of the tenth century, fifty millions; at the end of the fifteenth century, one hundred millions; at the end of the eighteenth century, two hundred millions; at the end of the nineteenth century, five hundred millions. During the last hundred years, Christianity has more than doubled the number of its adherents, and this in the face of two things—the evolutionary hypothesis and the higher criticism, which many felt sounded and would seal the doom of the future of Christianity.

The kingdom is coming, and nothing can stay its advance. Christianity's dream is world conquest. It looks forward to nothing short of the universal reign of Jesus

Christ, and to His undisputed and unending sway over all mankind. It is a daring dream. There is a boldness about it that leaves far to the rear the founders of all other religions. There is a divine audacity in this dream of world conquest that captures the imagination, and fans heroism into a flame.

The victory is an invisible one. "The kingdom cometh not with observation." It is not a conquest by force, but by something far mightier. It is the conquest of love. Christianity conquers by making its enemies its friends; by making the worthless elements of society worth while; by taking the wreckage and rebuilding it into shape and use; by conferring on aliens an inheritance, and by making the disinherited partakers of the divine nature, until as souls climb along the heights in the evolution of redemption, they exclaim: "Now are we the children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him, for we shall see Him as He is."

While it is an invisible conquest, it is both progressive and permanent. "The government shall be upon his shoulder"—upon the shoulder of the gentle, loving Christ; on the shoulder that staggered under and carried Calvary's heavy cross; on the shoulder of Him who went about doing good; on the shoulder of Him who said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest"; and who, as he looked out on the wronged and suffering multitudes, had compassion on them,—"the government shall be upon his shoulder" —upon the shoulder of the world's hero. When the shoulder of the Son of Man gets under the governments of the earth, how they lift, how tyranny and despotism crack and go to pieces, and how the perfect sway of love rules the world!

"Of the increase of his government and of peace there shall be no end." Christianity boldly proclaims that things are to go on getting better forever. Its conquest is not static, but dynamic. The claim staggers us. We know something of a tree that grows for a century, and waits there for a season, and then declines and rots down

into the dust out of which it has climbed. We know something of a nation that grows for a thousand years and reaches the summit of its development, and tarries there for a while, and then decays and disintegrates and is wiped from the map. We know something of a planet that grows for a million years and reaches its destiny, and then cools off and breaks up into cosmic dust that swims out again on the vast ether sea. We know something of a sun that burns for a thousand millenniums unconsumed, and then flickers in its socket and goes out forever.

But Christianity tells us of a conquest of whose increase there shall be no end. Age after age, era after era, dispensation after dispensation, through the long, tireless, unending eternity, the star of its destiny is to wax and never wane. And this is the victory of Christ!

### 4. HOW REALIZED AND MAINTAINED

How is the vitality and conquering power of Christianity to be realized and maintained?

(1) *By the open Bible.*—First it must be known. Before Christianity can vitalize either individual or nation, that individual or nation must know what Christianity is. Christianity is not a hoodoo. It is vastly more than a cult. It is a message in whose thrills beats the life of God. A counterfeit Christianity will never vitalize anything. It may capture allegiance, it may direct worship, it may dominate government, but it will not lift. It may control people, but its control will issue in the shackles of slavery rather than in the shout of emancipation.

There are nations that have been influenced by Christianity, but not elevated by it; whose institutions Christianity has controled, but whose people Christianity has not made free; whose development Christianity has shaped, but whose influence Christianity has not vitalized. The reason is, it has been a corrupt, an emasculated, a counterfeit Christianity. "Ye shall know the truth, and the truth shall make you free." But there is no promise of emancipation and resurrection to ignorance.

And so the open Bible is absolutely essential to prog-

ress. To withhold it from the people, to keep them in ignorance of its sublime truths, to build a barrier between the common people and the Word of God, and to regard the Scriptures as an esoteric revelation for a priestly class, is to ordain a child race, and to decree illiteracy and superstition as the people's portion.

There is no particular sanctity about the paper and type and binding of the volume we call "the sacred Scriptures." The power resides in the truths the Book reveals. If these truths are to transform men, men must know them. At the very foundation of the religious propaganda, therefore, is the Bible, in the language of the people, and in the hands of all. As the light shines from that shekinah, the darkness lifts. As the truth leaps from that living page of God, the nations are born again.

(2) *Through the Priesthood of Believers.*—In the second place, if the vitalizing power of Christianity is to be realized and maintained, there must be contact with the source of power. Simply to associate with pious furniture will not avail. Merely to handle the rights and sacraments of religion will not raise the dead. Holy ordinances have their uses. Religious forms are not only essential to orderly worship, but man's nature being what it is, are most helpful in achieving the moods that mellow the soul into the life of God.

But power is a matter of contact, and in human personality power is the resultant of the contact of the finite with the infinite personality.

Therefore the way to God must be open to every man. God and all that He is and all that He can and would do for men must be within the reach of any life, anywhere. It will not do to wait for a church to be built before men are allowed to worship. The riverside is not less the residence of God now than in the days of Lydia.

It will not do to wait until a priest is correctly ordained and properly arrayed before the soul is permitted to approach the mercy seat. The doctrine Christ preached by Jacob's well, when He said: "God is a spirit, and they that worship him must worship him in spirit and in truth," has never been repealed. The priesthood, not of a holy

order, not of a sacred class, but the priesthood of believers, is the second fundamental condition to Christian dynamics. Ecclesiastical monopoly must be unhanded. Nothing is so democratic as Christian worship. The veil was rent once for all, and the holy of holies is an open shrine for all that reverently seek Him who said: "Whosoever will may come."

(3) *Through the Atonement.*—Again, Christianity possesses vitality and conquering power because of the Gospel. It is the one religion with a gospel. There are endless religions. It is not difficult to found a new one. Anyone may start a new religion who propounds a novel creed and succeeds in getting himself persecuted for his views. There are many religions; there is only one Gospel. There are countless religious leaders and teachers; there is but one Savior.

"They shall call his name Jesus, for he shall save his people from their sins." Christianity's specialty is redemption. It makes men over. They are born again. They become new creatures in Christ Jesus. Christianity is vastly more than a cult. Christ is the power of God unto salvation to everyone that believeth. He is not a victim, suffering the fury of a mob because He could not help Himself. He is vastly more than a pious example, showing men how to meet suffering with sublime fortitude and self-forgetfulness. He is the self-elected Sufferer, the Lamb of God slain from the foundation of the world, the Son of God making expiation for human guilt; not to reconcile God to man, for God has never been alienated, but to reconcile man to God; saying to all men: "He that hath seen me hath seen the Father."

This is the Gospel. Leave out Calvary and Christianity dwindles to a forceless cult. Eliminate the atonement and there is nothing left to conquer and cure sin.

I am not insisting on any particular theory of the atonement. I like to think Christ's atonement is bigger than any theory of it that man has devised or will devise. I am not saying that Calvary was the only spot and His crucifixion the sole experience by which Jesus became the sinner's atoning substitute. I like to think that every

act and fact and experience of His, not only in time, but through the long ages during which He climbed out of the far dim counsels of godhood to His Golgotha, mingles and merges into His expiatory merit.

But the virgin birth is not the Gospel, the Beatitudes are not the Gospel, the Golden Rule is not the Gospel. The mighty truth that God in Christ reconciles the world unto Himself, and that because of Christ's merit the sinner is forgiven and made a child of God, is the Gospel.

One day I was asked to call on a Scotchman who had been stranded in the city and who was desperately ill. I reached his address in the worst slum in the town, and climbed the dirty stairs to a filthy hall bed-room, where I found the man lying on a cot, in the last stages of consumption.

He told me his story. Back in Scotland, as a boy, he had a Christian home and devout parents, but he had run away and played the prodigal. He had lived a wild, reckless life, and now he had reached the last chapter. As he finished his story, he turned to me with a great hunger in his eyes, and said: "Minister, I want you to help me get home."

Supposing he wanted to return to Scotland and needed money, I asked him if he was a member of the St. Andrews' Society. "Oh," he said, "you do not understand. It's my lang home I'm meanin." And then I knew he wanted me to tell him how to get saved. What was I to say? Was I to preach to him about the merit of an unselfish life, about the beauties of the Beatitudes, about the obligation to live for God's glory? He was dying, and his past life was all on the wrong side. I told him the old story of One who died on a cross that sinners might be saved. I tried to take him to Calvary, and make him understand how Christ died that God might be just and the Justifier of the unjust. As I quoted the great promises that voice the atonement, he grasped them with the eagerness of a soul whose need was desperate. I saw the look of peace come into his weary face. I heard him say that he was satisfied. And I went down the dirty stairs walking on air, for I had seen once more the su-

preme mystery, the greatest of all the miracles. I had seen the atonement of Christ save a soul in the great straits.

This is the Gospel. If Christianity is to conquer materialism, if it is to overturn and banish heathenism and paganism, if it is to lift the horizon of the race and vitalize society and government, as well as bring peace to a troubled, sin-sick soul in the far country, there must be no makeshift substituted for the Gospel. The cross is the sign of victory, and only in that sign will we conquer.

(4) *Christianity's Social Mission.*—There is another thing we are learning in these days that the church must not neglect, if Christianity is to vitalize and conquer the world. There can be no doubt about the absolute necessity of individual regeneration. Society can never rise higher than the social units of which it is composed. We can never have a sanitary world so long as the sources of life in the individual heart remain uncleansed and foul. Any effort, therefore, to save the world that overlooks or neglects the salvation of the individual is doomed.

But individuals are related. No man liveth to himself. It is impossible to save the individual apart from his relations. The salvation which proposes to keep a man from being damned in the world to come, but which permits him to damn others in the world that is now, is a sham and a fraud and a blasphemy. Salvation, if it is of any value and power, must be all-pervasive. It must dominate all relations. After all, the Christian conception of religion is just that it is the establishment and maintenance of all of life's relationships in harmony with the teachings of Christ. It insists that if a man's religion does not control the way he trades and votes as well as the way he prays, his religion is vain.

The religion that says: "Lord, Lord," with holy accent, but cares nothing for the prisoner in jail, for the child in the factory, for the prostitute and the drunkard, for the underpaid and the underfed and the underclothed, has long since been branded as a base counterfeit.

The Christian who not only passes human need by on the other side, but who fails to lend himself to efforts to end conditions which issue in such infamies and injustices, has not yet begun to follow in the footsteps of Jesus.

And so the vitalizing and conquering power of Christianity is to be realized by the social mission of the church,—not by the social mission of the church divorcing itself from evangelism and the quest for personal conversion, any more than by personal conversion housing itself in a hermit's cell or a holy retreat and repudiating its obligations to society; but by the social mission of the church operating from personal conversion as its impregnable base, and moving out to establish here on earth and here in time the kingdom of the Son of Man.

For Christ came to found a kingdom,—not just to take serene and satisfied souls to heaven when their frail tenements of clay decease. He came to change society. His gospel was flung out on the world in an economic revolution, and while He said little about civic rights because it was a day when there were none for the common people, He enunciated principles which, as they are practiced, revolutionize the world.

The New Jerusalem is not a residential center for departed spirits. It is the holy city coming down from God out of heaven. It is a state of society in which the common average life is developed along the measures of Jesus, and where life is related in harmony with His teachings.

These are the four great lines along which Christianity moves to victory,—an open Bible in the language of the people; an open altar where every man may come immediately into God's presence, and unashamed and unhindered, boldly make known his requests and find grace to help in every time of need; Calvary and the saving power of Him who hung there on the cross and lifted a nail-scarred hand to tear away the veil which human fears had woven across the face of God; and the kingdom, society redeemed, all kinds of slaveries, industrial, political, social and religious, ended, and the age of fra-

ternity ushered in when "man to man the world o'er shall brothers be—."

The Bible, the mercy seat, the cross and human brotherhood—these are the dynamic forces by which Christianity operates in the world, and their progress can no more be checked than a sunrise; and where they are in control, we see the resurrection and the life!

(5) *Christian Unity.*—Let me mention, in closing, two other things which must characterize the spirit and activities of the church, if Christianity is to vitalize and conquer. The first is unity and cooperation. Perhaps some of us may have come to this Congress still somewhat enamored, not with sectarianism, for we have long since torn the mask from its hideous visage, but of denominationalism. We have, however, I imagine, seen and heard enough here to disillusion us. We shall never get far toward world victory for Christ, until we get together. If the speedy evangelization of Latin America summons us to sink our denominational differences and unify our forces and cooperate in our plans, shall we hesitate?

We are meeting amid activities which are suggestive, if not prophetic. The Canal Zone has united two oceans and unified two continents. It is my country's splendid contribution to Pan-Americanism. It is more than that: It is my country's unmistakable proclamation of her creed of internationalism. What we need for Christian work in North, no less than in South America is an ecclesiastical Canal Zone that shall end our denominational isolations and unify our plans and forces, and unite us in our supreme, mastering, conquering purpose for the kingdom.

(6) *Sacrificial Service.*—The other thing that is needed is the spirit of sacrificial service. More than once from this platform, during the past week, some one has told us that the demand for sacrifice on the mission fields in Latin America no longer exists. This is probably true if the reference is to sacrifice forced in by the conditions of living. But Christian sacrifice is a bigger, a holier thing. It is laying down your life for the brethren. It is the spirit of Calvary. It is the only thing anywhere

that can ever interpret Christ to a lost world. If Christianity is to vitalize and conquer, Christ's followers must catch his spirit of sacrificial service.

Europe to-day is aflame with a sacrificial devotion to country that should shame and stir the church of God. While men are pouring out their lives in heroic elation on these bloody battlefields shall the church be empty of that passionate devotion which goes to the gates of death to save a life, and in whose glorious abandon Paul exclaimed: "I could wish that myself were accursed for my brethren?"

"In the beauty of the lilies, Christ was born across the sea,
With a glory in His bosom which transfigures you and me,
As He died to make men holy, let us live to make men free,
While God is marching on."

"If any man will come after me, let him deny himself and take up his cross and follow me"—the cross! the *cross!* the CROSS! the blood-red cross of Calvary on the blue field of Christian love, for the great white hope of bringing the lost world back to God.

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## MINUTES OF THE CONGRESS.

### Afternoon Session, February 10

The Congress on Christian Work in Latin America met in the assembly hall of the Hotel Tivoli, Panama, Canal Zone, and was called to order at 3:30 p.m. by the Right Rev. William F. Oldham, D.D., chairman of the Committee on Arrangements. Hymn 22, "Glorious Things of Thee Are Spoken," was sung, after which Dr. Oldham read Isaiah 2:1-4 and Ephesians 3:1-4 and led in prayer.

Dr. Robert E. Speer gave the opening address on "Our Attitude and Spirit," during which he read a letter of greeting from the Right Rev. the Archbishop of the West Indies.

Prayer was offered by Dr. J. M. Green, of Cuba, Rev. E. M. Sein, of Mexico, and Rev. Alvaro Reis, of Brazil.

The report of the Committee on Organization was then presented by its chairman, Dr. John R. Mott, and adopted as follows:

I. The Organization of the Conference.

II. The Rules of Procedure and of Debate as follows:

### Rules of Procedure

I. The Congress shall meet each week day until Saturday, February 19, at 8:30 a.m., and shall sit until not later than 5:30 p.m., with an interval from 11:30 to 3:30. The Congress shall sit each evening from 8 to 9:30 p.m. On Sunday, February 13, the Congress shall meet only in the evening. On Sunday, February 20, public meetings shall be held in the cities of Panama and Colon.

II. The first business of each day after the opening act of worship, shall be the approval of the minutes of the previous day, which shall be printed in the "Daily Bulletin," and when submitted for approval shall be held as read. Thereafter the consideration of the Reports of the Commission shall occupy the whole time of the day session, except for the time set aside for devotional services, until the hour of adjournment or

such earlier hour as the Congress may appoint upon the recommendation of the Business Committee.

(NOTE.—It is requested that all minor corrections in the minutes shall be sent to the Secretary in writing, so as to save the time of the Congress.)

III. When the Congress meets to receive and consider the Reports of the Commissions, it shall sit as a committee. The Congress at its opening meeting shall elect a Chairman of Committee, who shall preside throughout the meetings in Committee, but may from time to time appoint a Vice-Chairman to relieve him as occasion requires. At all meetings other than those at which the reports are under consideration, the Congress shall sit under the presidency of its President or a Vice-President or other Chairman appointed for the time being.

IV. Out of the total time available for the discussion of each report, a period not exceeding forty-five minutes in all shall be sit under the presidency of its President or a Vice-President or shall be in the option of each Commission, in consultation with the Business Committee, to determine how to utilize the time allotted to it, whether in one general statement or in an introductory statement and subsequent statements on particular points or in reply, and whether such statements shall be made by the Chairman or by members of the Commission. The remainder of the time during which a Report is under consideration shall be reserved for general discussion of the Report by the delegates.

V. In order to facilitate the most profitable use of the time available for the discussion, the Business Committee, in consultation along with the Chairman or other representative of the Commission, shall, in the light of recommendations from the Commission and of such suggestions as have been sent on by members of the Congress, prepare an Agenda for the day indicating the points in the report on which it seems desirable to concentrate attention, and the order in which they shall be taken up. The amount of time to be devoted to each topic shall be left to the discretion of the Chairman of the Congress.

VI. All members desiring to speak on any point in connection with the report, whether in the way of emphasizing its importance or in the way of criticism, shall send in their names not later than 2 p.m. on the previous day, to the secretary of the Business Committee, stating at the same time their station or residence, the organization they represent, and the point on which they wish to speak. It shall further be open to any member who in the course of the discussion desires to speak to send up his name to the Chairman by one of the ushers posted in the hall, who will supply the member with a card to be filled up for this purpose. But in view of the limitation of time available, it is understood that the giving of notice does not necessarily secure for any member the opportunity of speaking.

VII. The Chairman shall call upon speakers at his discretion, but in doing so he shall endeavor to have regard to the fair representation of different countries and organizations and to an adequate expression of differences of view.

VIII. The time allotted to each speaker in the discussion upon the Reports shall not exceed seven minutes. In cases where interpretation is needed three minutes additional shall be allowed for the summing up of the speaker's remarks by the interpreter.

IX. It is expected that all speakers will direct their remarks to the discussion of large questions relating to the subject under review. In order to save the time of the Congress, all corrections of what are regarded as inaccurate or deficient statements in the Reports shall be sent in writing to the Secretary of the Business Committee to be transmitted to the Commission concerned for its consideration in the final revision of its report.

X. When the Chairman submits any point to the House, he shall state the question in briefest terms and ask an expression of opinion, "Aye" or "No." If the result appears indecisive, he may take a show of hands for and against, if possible without counting. No suspension of the standing orders shall be allowed unless it be obviously desired by a large majority.

XI. Whereas (a) the Congress has not been convened for the passing of resolutions, and it is not intended that the conclusions of the Commissions shall be submitted to vote; and,

(b) Resolutions touching any matter of faith or polity on which those participating in the Congress may differ among themselves, are to be excluded;

(c) While, nevertheless, in an exceptional instance it may be the unanimous, or almost unanimous, desire of the Congress that a definite expression of the mind of the Congress be reached with reference to some matters other than those indicated in clause (b);

IT IS AGREED that no resolution shall be submitted to the Congress unless the Business Committee, by a majority of two-thirds, has approved it as a resolution proper to the purposes of the Congress.

It is desirable that any resolution which the Business Committee approves for submission shall be inserted in two issues of the Daily Bulletin. In any case, it must appear in the Daily Bulletin for the day on which it is submitted. In the event of any resolution submitted not being approved unanimously, the vote for and against shall be taken by a show of hands, and the Chairman shall state approximately the numbers appearing to vote for or against.

This standing order applies to all amendments affecting the substance of any resolution submitted in accordance with its provisions, and such amendments can be proposed only after they have been approved by a two-thirds majority of the Business Committee as suitable for submission to the Congress.

XII. In all questions relating to order and procedure the ruling of the Chairman shall be final.

The Business Committee recommends that the Congress adopt the following request to its members:

(a) It is most earnestly requested that during the time which is set apart each forenoon for united intercession, no one shall enter or leave the hall. This act of united prayer is the most important part of each day's proceedings, and on it more than on all else depends the realization of the blessing possible in this Congress.

(b) It is also requested that all members be in their places by 8:20 each morning, so that all may take part in the opening act of worship and intercession, and that there may be no disturbance or distraction from members arriving late.

XIII. Members having any suggestion to offer with regard to the procedure or convenience of the Congress, are invited to transmit their suggestions to the Business Committee.

### Rules of Debate

1. The mover of a resolution shall have the right of reply, but not the mover of an amendment. The reply must be limited to answering the arguments advanced against the motion.

2. Any amendment which does not affect the substance of a resolution submitted in accordance with the provisions of Standing Order XI, may be proposed from the floor of the Congress, but shall be presented in writing by the proposer either before or at the time the proposition is made, and shall be handed to the Chairman through one of the ushers, and the Chairman shall have discretion to decide whether the amendment is admissible under the rule.

3. When a resolution or amendment has been moved and seconded it shall not be withdrawn without the consent of the Congress.

4. No member may speak more than once on one resolution or amendment to it without the consent of the Congress.

5. No resolution on any other subject shall be submitted until the one under consideration is disposed of.

This may be done by withdrawal (Rule 3), adoption, or rejection, or by one of the following motions:

(1) Amendment of the resolution by varying its terms, omission, or addition.

(a) Should an amendment be carried, the motion as amended becomes the substantive motion and thereon an amendment may be proposed.

(b) No second amendment may be submitted until the first is disposed of, although any speaker may give notice of his intention to propose a second amendment.

(2) Any of the following motions which are in order when any proposal is before the Congress:

(a) "That the resolution (or resolution and amendment) before the Congress be not put." When this motion is moved it shall be put by the Chairman without discussion. If it be carried, the resolution or amendment before the Congress cannot be put. If it be not carried, the discussion may proceed.

(b) "That the next business as ordered by the Congress be not taken."

(c) "That the question be postponed either to a definite time or to a time to be hereafter fixed."

(d) "That the question be referred to a committee."

6. A motion "that the vote be now taken" may be presented by any member, but no discussion shall be allowed thereon. If it should be carried by a majority of not less than two-thirds of those voting, the Chairman shall forthwith call upon the member, if any, who may have the right of reply, and immediately after he has spoken shall put the question.

7. The resolution and amendment shall be read before being put to the vote. The vote on the amendment shall be taken first. No member shall speak after the Chairman has risen to put the question to the Congress, until a vote has been taken.

. . . . . .

The Right Rev. W. O. Sheperd pronounced the benediction and the session closed.

### Evening Session, February 10

The Congress came to order at 8 p.m. with Dr. Robert E. Speer in the chair. The meeting opened with the singing of hymn 49, "Come Thou Almighty King." The Rev. Dr. Paul de Schweinitz led in prayer, after which hymn 52, "Jesus Shall Reign," was sung. Prayer was offered by the Rev. Ed F. Cook and the Rev. A. McLean. The Chairman then introduced His Excellency, Sr. E. Lefevre, Minister of Foreign Affairs of the Republic of Panama, who delivered an address of welcome.

Dr. John R. Mott responded on behalf of the Congress.

Prof. Eduardo Monteverde, of Uruguay, spoke on "The Contribution of Latin America to the Higher Life of Humanity."

The Right Rev. William Cabell Brown, of Virginia, spoke on "The Common Ideals of the Latins and the Anglo-Saxons," following which hymn 50, "Fling Out the Banner," was sung.

The benediction was pronounced by the Right Rev. W. C. Brown and the meeting adjourned.

### Morning Session, February 11

The Congress was called to order by Dr. Speer and hymn 70, "O Worship the King," was sung. Rev. Dr. S. H. Chester, of Nashville, read Eph. 2:11-22, and led in prayer.

The report of Commission I on Survey and Occupation was then introduced by the Chairman of the Commission, Mr. E. T. Colton, of New York.

The report was then discussed by Dr. John W. Butler and Sr. Leandro Garza Mora, who spoke on Mexico, by the Rev. William Keech on San Salvador, by the Revs. William B. Allison and James Hayter on Guatemala, by the Right Rev. H. R. Hulse, Bishop of Cuba, on that country; also by the Rev. Philo W. Drury on Porto Rico, by the Rev. Alexander M. Allen on Colombia, by the Rev. Theo. S. Pond on Venezuela, by the Rev. A. R. Stark on Ecuador and Bolivia, by the Rev. John Ritchie on Peru, by the Rev. Roberto Elphick on Chile, by the Right Rev. Homer C. Stuntz on Argentina, Paraguay, and Uruguay, by the Rev. Alvaro Reis on Brazil, and by the Rev. Dr. Paul de Schweinitz on the Guianas.

The session closed with a devotional address on the "Preeminence of Christ" by the Right Rev. Arthur S. Lloyd of New York City.

### Afternoon Session, February 11

Dr. Speer, the Chairman, called the Congress to order at 3:30 p.m.

Hymn 23, "Come, Dearest Lord," was sung. Mr. Fleming H. Revell, of New York City, offered prayer and the discussion of the report of Commission I was resumed. The following members spoke on various features of the report:

The Rev. J. H. McLean, of Chile.
Prof. Eduardo Monteverde, of Montevideo.
The Rev. H. C. Tucker, of Brazil.
Mr. E. E. Olcott, of New York City.
The Rev. S. D. Daugherty, formerly of Buenos Aires, on "The Immigrants."
Dr. S. Earl Taylor, of New York City.
Prof. Eduardo C. Pereira, of Brazil.
Mr. J. E. McAfee, of New York City.
The Rev. George H. Brewer, of Mexico.
Prof. Harlan P. Beach, of Yale University.
The Rev. F. A. Barroetevena, of Argentina.
Miss Florence Smith, of Chile.
The Rev. E. M. Sein, of Mexico.

Prof. Erasmo Braga was called to the Chair and the discussion of the report was closed by Dr. Speer at the request of the Commisson. Prof. Braga led in prayer and the session adjourned.

### Evening Session, February 11

The session of the Congress opened at 8 o'clock with President Henry Churchill King, of Oberlin College, in the chair.

Hymn 44, "Come Thou Almighty King," was sung, and the Rev. Dr. Ira Landrith, of Boston, led the Congress in prayer.

Hymn 83, "Faith of Our Fathers," was sung.

Dr. Mott, on behalf of the Business Committee, proposed the following nominations as members of the Business Committee, and they were elected:

Mr. A. Stuart McNairn.
The Rev. Charles E. Tebbetts.
The Rev. L. B. Wolf.
The Right Rev. A. T. Howard.

The Chairman in a short address introduced the theme of the evening, after which the following addresses were delivered:

Prof. Erasmo Braga, on "The Claims of Christ on Thinking Men."

The Right Rev. F. J. McConnell, of Denver, on "The Christian Faith in an Age of Science."

Hymn 86, "O Love That Will Not Let Me Go," was sung.

The benediction was pronounced by Bishop McConnell and the session adjourned.

### Morning Session, February 12

The Congress was called to order by Dr. Speer, and hymn 57, "The Church's One Foundation," was sung. The morning invocation was offered by the Rev. Dr. L. D. Wolf.

The report of Commission II on "Message and Method" was introduced by its Chairman, the Right Rev. William Cabell Brown, of Virginia, and the report was then discussed by the following:

President Charles T. Paul, of Indianapolis.
Dr. H. C. Tucker, of Brazil.
The Rev. Antonio Mazzorana, of Cuba.
Mr. Charles D. Hurrey, of New York City.
Mr. Charles J. Ewald, of South America.
The Rev. R. F. Lenington, of Brazil.
The Right Rev. Willam F. Oldham, of New York City.
Dr. S. R. Gammon, of Brazil.
The Rev. C. G. Hardwick, of Panama.
The Rev. L. B. Wolf, of Baltimore.
The Rev. Juan Ortz Gonzalez, of Cuba.
The Rev. Alvaro Reis, of Brazil.
The Rev. W. B. Allison, of Guatemala.
The Rev. R. Elphick, of Chile.
Miss Elisa Cortes, of Argentina.
The Rev. F. A. Barroetevena, of Argentina.

The session closed with a devotional address on prayer by the Rev. Archibald McLean, of Cincinnati.

### Afternoon Session, February 12

Dr. Speer called the Congress to order at 3 o'clock. The Rev. Curtis Lee Laws led in the opening act of intercession, after which the discussion of the report of Commission II was continued by the following:

The Rev. E. A. Odell, of Porto Rico.
Mr. A. Stuart McNairn, of London.
The Rev. T. F. Reavis, of Argentina.
The Rev. P. Flores Valderrama, of Mexico.
Miss Hardynia K. Noroville, of Argentina.
The Rev. Harry Compton, of Panama.
The Rev. Gerard A. Bailly, of Venezuela.
The Rev. S. A. Neblett, of Cuba.
Miss Elisa Cortes, of Argentina.
Prof. William Adams Brown, of New York City.
Prof. Eduardo Monteverde, of Uruguay.

During a short devotional intermission the hymn "Hasten, Lord, the Glorious Time," was sung, and the discussion of the report was then resumed by the following:

Dr. J. Milton Greene, of Cuba.
The Rev. Arthur H. Allen, of New York City.
The Right Rev. Walter R. Lambuth, of California.
The Right Rev. Homer C. Stuntz, of South America.
Dr. John R. Mott, of New York City.
Miss Ruth Rouse, of London.
Mr. H. E. Ewing, of Argentina.
The Rev. S. G. Inman, of Mexico.

The Chairman of the Commission, Bishop Brown, then closed the discussion on the report with a brief summary and the session came to a close with prayer by the Right Rev. Luther B. Wilson.

### Evening Session, February 12

The evening session was held in the Union Church in Balboa with Mr. Eben E. Olcott, of New York City, in the chair. The opening invocation was offered by the Right Rev. Arthur S. Lloyd, of New York City, and was followed by the singing of hymn 572, "For All the Saints."

The Rev. Dr. Fox, of New York, then read a portion of the third chapter of II Timothy and led the Congress in prayer.

After an introductory address by Mr. Olcott and the singing of hymn 536, "O Zion Haste," the Rev. Dr. John Fox, of the American Bible Society, gave an address on the "Care and Custody of the Scriptures."

He was followed by the Rev. A. R. Stark, of the British and Foreign Bible Society, who spoke on "The Power of the Bible in the Life of Individuals and of Nations."

The Rev. James I. Vance, of Nashville, offered prayer and pronounced the benediction and the meeting adjourned.

### Morning Session, February 14

The session was called to order by Dr. Speer at 8 o'clock. After singing hymn 74, "May Jesus Christ Be Praised," Señor Martinez, of Chile, read the scripture lesson from the third chapter of Ephesians and led in prayer. President Henry

Churchill King, of Oberlin College, then presented the report of the Commission on Education.

The following speakers then took part in the discussion of the report:

Dr. Edwin G. Dexter, of the National Institute of Panama.
The Rev. Alvaro Reis, of Brazil.
The Rev. F. A. Barroetevena, of Argentina.
The Rev. Efrain Martinez, of Chile.
Mr. Sylvester Jones, of Cuba.
The Rev. P. F. Valderrama, of Mexico.
The Rev. Juan Ortz Gonzalez, of Cuba.
The Rev. C. E. Bixler, of Brazil.
Prof. Gilbert N. Brink, of New York City.
Dr. W. E. Browning, of Santiago, Chile.
Miss Martha Bell Hunter, of Colombia.

The devotional address was given by Prof. William Adams Brown, of New York City, his theme being "Some Lessons to be Learned from the Early Christians."

Hymn 60, "For All the Saints Who from Their Labors Rest," was sung.

Prof. Brown pronounced the benediction and the session adjourned.

### Afternoon Session, February 14

The session was called to order by Dr. Speer at 3:30 o'clock and was opened with prayer by Mr. John R. Pepper, of Memphis. After the singing of hymn 53, "The Morning Light is Breaking," the following speakers took part in the discussion of the report of Commission III:

The Rev. C. C. Miller, of Mexico.
The Right Rev. A. T. Howard, of Dayton, Ohio.
Mr. Joseph Ernest McAfee, of New York City.
Dr. Antonio Orozco, of Mexico.
Mr. James H. Causey, of Denver, Colorado.
The Rev. Ed F. Cook, of Nashville, Tennessee.
Dr. S. G. Gammon, of Brazil.
Prof. Erasmo Braga, of Brazil.
The Rev. John F. Goucher, of Baltimore.
The Rev. William Wallace, of Mexico.
The Rev. Ed. C. Pereira, of Brazil.
The Rev. George H. Trull, of New York City.
The Rev. W. H. Rainey, of Peru.

The discussion of the report was closed by President King on behalf of the Commission.

The benediction was pronounced by the Rev. Charles E. Tebbetts.

### Evening Session, February 14

At 8 o'clock the Rev. A. R. Stark, the chairman of the evening, called the meeting to order.

Hymn 17, "The Son of God Goes Forth to War," was sung and the Rev. C. J. Ryder read Ephesians 4: 1-10 and led in prayer.

The chairman, before introducing the speakers of the evening, emphasized the great importance of the development of a national ministry in each of the Latin-American countries.

The Rev. Eduardo Carlos Pereira, of Brazil, spoke on "True Leaders Our Fundamental Need."

Hymn 60, "For All the Saints," was then sung, after which the Right Rev. Homer C. Stuntz, of Argentina, was introduced and spoke on "The Price of Leadership."

The meeting closed with the singing of hymn 86, "O Love That Will Not Let Me Go," and the benediction by Bishop Stuntz.

### Morning Session, February 15

The Congress was called to order at 8:30 o'clock by Dr. Speer.

Hymn 5, "Awake My Soul," was sung and the Rev. J. L. Ramson, of Jamaica, read the Scripture lesson from the twenty-third chapter of Revelations and led in prayer.

The report of Commission IV on Literature was introduced by Dr. G. B. Winton, of Nashville, Tennessee, and the report was discussed by the following speakers:

The Right Rev. Charles B. Colmore, of Porto Rico.
The Rev. A. R. Stark, of Chile.
The Rev. Roberto Elphick, of Chile.
Srta. Juana Palacios, of Mexico.
The Rev. John Howland, of Mexico.
The Rev. W. H. Teeter, of Chile.
Miss Clementina Butler, of Providence, Rhode Island.
The Rev. Merrit B. Wood, of Porto Rico.
Mrs. L. C. Barnes, of New York City.
Sr. Gmo. Delgado de Vargas, of Barcelona, Spain.
The Rev. A. G. Baker, of La Paz, Bolivia.
Mr. Harry Wade Hicks, of New York City.
The Rev. John Ritchie, of Peru.
The Rev. W. H. Rainey, of Peru.
The Rev. John Fox, of New York City.
The Rev. J. P. Hauser, of Mexico.
The Rev. Alejandro Trevino, of Mexico.
Mr. R. E. Magill, of Richmond, Virginia.
The Rev. Judson Swift, of New York City.
Mr. Fleming H. Revell, of New York City.
The Rev. H. C. Tucker, of Brazil.

Hymn 58, "O Word of God Incarnate," was sung, after which the Congress listened to a devotional address on "The Reality of Religion," delivered by President Henry Churchill King, of Oberlin College.

After the benediction by President King, the sesson adjourned.

### Evening Session, February 15

The meeting was called to order at 8 o'clock by the Right Rev. Walter R. Lambuth, the chairman for the evening.

The Congress joined in the singing of hymn 52, after which Dr. Frank K. Sanders led in prayer.

Miss Belle H. Bennett, of Richmond, Kentucky, spoke briefly on the importance of work for women and presented Señora Anita Monteverde, of Uruguay, whose subject was "Social Work Being Done by the Women of Uruguay." Mrs. John Howland, of Mexico, spoke on "The Importance of Reaching Women in the Home" and Miss Florence Smith, of Chile, on "Latin-American Womanhood."

The Right Rev. L. L. Kinsolving, of Brazil, then addressed the Congress on "Observations of the Woman Movement in the World."

After the singing of hymn 47, the benediction was pronounced by the Rev. Charles L. Thompson, of New York City, and the meeting adjourned.

### Morning Session, February 16

The session was called to order at 8:30 o'clock by Dr. Speer.

After the singing of hymn 66, "Hail to the Brightness," Mrs. W. F. McDowell read from the thirteenth chapter of I Corinthians and offered the morning invocation.

Hymn 62, "Beneath the Cross of Jesus," was sung and prayers were offered by the Rev. W. A. Ross, of Mexico, and the Rev. George Alexander, of New York City.

The report of Commission V on Women's Work was then introduced by Miss Belle Bennett, of Richmond, Kentucky, and was discussed by the following speakers:

The Rev. Juan Ortz Gonzalez, of Cuba.
Señorita Elisa Cortes, of Argentina.
Mrs. T. S. Pond, of Venezuela.
Miss Clarissa H. Spencer, of New York City.
Miss Annie Coope, of the Canal Zone.
The Rev. A. B. Howell, of Cuba.
Mrs. W. B. Allison, of Guatemala.
Miss M. I. Orvis, of Texas.
Miss Elma Irelan, of Mexico.
Miss Mabel Head, of Nashville, Tennessee.
Miss Margaret E. Hodge, of Philadelphia.
Dean Irene T. Meyers, of Kentucky.
Miss Laura Temple, of Mexico.
Mrs. Charles L. Thompson, of New Jersey.

The discussion of the report was closed by Dr. Ida W. Harrison, of Lexington, Kentucky.

After the singing of hymns 72, "O Zion Haste," and 24, "Blest Be the Tie," the devotional period was conducted by the Rev.

Paul de Schweinitz, who took for his theme "Christ's Vision of the Unity of all Believers."

The session closed with the benediction offered by Dr. de Schweinitz.

### Afternoon Session, February 16

The Congress was called to order by Dr. Speer at 3:30 o'clock and the session was opened by the singing of hymn 10. The Rev. George C. Lenington, the Rev. W. H. Rainey, and Dr. F. P. Haggard led in prayer.

The discussion on the subject "The Training and Efficiency of Missionaries" was opened by Dr. Frank K. Sanders, of New York City, and continued by the following speakers:

The Rev. Juan Ortz Gonzalez, of Cuba.
Prof. Eduardo Monteverde, of Uruguay.
The Rev. George H. Brewer, of Mexico.
The Rev. John Howland, of Mexico.
Señorita Elisa Cortes, of Argentina.
Dr. George B. Winton, of Nashville, Tennessee.
The Rev. Alejandro Trevino, of Mexico.
Señor Guillermo Delgado de Vargas, of Barcelona, Spain.
The Right Rev. Charles B. Colmore, of Porto Rico.
The Rev. F. S. Onderdonk, of Mexico.
Dr. Theodore S. Pond, of Venezuela.
Dr. John W. Butler, of Mexico.
The Rev. George C. Lenington, of New York City.
The Rev. W. H. Rainey, of Peru.
Miss Belle Bennett, of Kentucky.
The Rev. Robert O. Elphick, of Chile.
Mr. Richard Williamson, of Mexico.
The Rev. Robert F. Lenington, of Brazil.
The Rev. Leandro Garza Mora, of Mexico.
Mrs. R. W. MacDonnell, of Nashville, Tennessee.
Mrs. W. A. Ross, of Mexico.
Miss Clementina Butler, of Providence, Rhode Island.
The Rev. F. Barroetevena, of Argentina.
The Rev. S. D. Daugherty, of Philadelphia.
The Rev. W. A. Ross, of Mexico.
Miss Catherine Hodge, of Philadelphia.
An unidentified speaker.
The Rev. E. Martinez, of Chile.
The Rev. J. L. Ransom, of Jamaica.
The Rev. E. C. Pereira, of Brazil.
Dr. W. E. Browning, of Chile.
The Rev. Alvaro Reis, of Brazil.
Prof. Erasmo Braga, of Brazil.

Discussion of the subject was closed by Mr. Fennell P. Turner, of New York City.

The closing prayer and benediction was offered by the Rev. J. C. Kunzman, of Philadelphia.

### Evening Session, February 16

The session was called to order at 8 o'clock by the Right Rev. Luther B. Wilson, of New York City.

Hymn 22, "Glorious Things of Thee Are Spoken," and hymn 36, "Fight the Good Fight," were sung. The Scripture lesson was read by the Rev. Dr. M. T. Morrill, of Dayton, Ohio, who also led in prayer.

Bishop Wilson then addressed the Congress and introduced Judge Emilio del Toro, of Porto Rico, who spoke on "The Principles and Spirit of Jesus Essential to Meet the Social Needs of Our Time."

This theme was further discussed by President Charles T. Paul, of the College of Missions, Indianapolis.

After the singing of hymn 8, "O Master, Let Me Walk With Thee," the benediction was pronounced by Dr. Paul and the meeting adjourned.

### Morning Session, February 17

The meeting was called to order by Dr. Speer at 8:30.

Hymn 57, "The Church's One Foundation," was sung and a devotional period was conducted by Mr. A. Stuart McNairn, of London.

Hymn 44, "Come Thou Almighty King," was sung and the report of Commission VIII was then introduced by Dr. Charles L. Thompson, of New York City. The following speakers discussed various phases of the subject covered by the report:

The Rev. S. H. Chester, of Nashville, Tennessee.
Dr. Charles S. Macfarland, of New York City.
The Right Rev. Luther B. Wilson, of New York City.
The Rev. E. C. Pereira, of Brazil.
The Rev. Alvaro Reis, of Brazil.
The Rev. A. R. Stark, of Chile.
Dr. J. M. Greene, of Cuba.
The Rev. J. C. Kunzman, of Philadelphia.
The Rev. Charles E. Tebbetts, of Richmond, Indiana.
Prof. Harlan P. Beach, of Yale University.
Dr. Ira Landrith, of Boston.
Dr. James I. Vance, of Nashville, Tennessee.
Mr. John R. Pepper, of Memphis, Tennessee.
Mr. John H. Warner, of Brazil.
Mr. Fleming H. Revell, of New York City.
The Rev. Philo W. Drury, of Porto Rico.
Mr. Harry Wade Hicks, of New York City.

After the singing of hymn 88, "Dear Lord and Father," Mr. W. F. Jordan, of Texas, read the Scripture lesson from Phil. 3: 1-11 and led in prayer.

The devotional address was delivered by the Rev. L. C. Barnes, of New York City, who chose for his subject "The Recovery of the Apostolic Conception of God."

Prayer was offered and the benediction was pronounced by Dr. Barnes and the session adjourned.

### Afternoon Session, February 17

A special meeting was held previous to the regular session.

Hymn 60, "For All the Saints," was sung and Bishop Wilson led the meeting in prayer.

Hymn 22, "Glorious Things of Thee Are Spoken," was sung and the Congress then listened to Dr. W. E. Browning, of Chile, speaking on "James Thompson and the Lancastrian School in South America."

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At 3:30 Dr. Speer called the Congress to order and after "Onward, Christian Soldiers" had been sung, Elder W. H. Spicer, of Washington, D. C., led in prayer. The following members of the Congress continued the discussion of the report of Commission VIII:

Dr. L. B. Wolf, of Baltimore.
The Right Rev. W. C. Brown, of Brazil.
The Rev. Ed F. Cook, of Nashville, Tennessee.
The Rev. E. M. Sein, of Mexico.
Dr. John W. Butler, of Mexico.
The Rev. Vincent Ravi, of Cambridge.
The Rev. H. C. Tucker, of Brazil.
Dr. John Fox, of New York City.
The Rev. C. C. Morrison, of Chicago.
Mrs. K. F. Westfall, of Chicago.
The Rev. Samuel R. Gammon, of Brazil.
Mr. Marshall C. Allaben, of New York City.
Prof. William Adams Brown, of New York City.
The Rev. F. T. Parker, of Colon.
Miss Ruth Rouse, of London.
The Rev. William Flammer, of Balboa.
The Rev. James H. McLean, of Chile.
The Right Rev. Francis J. McConnell, of Denver.

Dr. John R. Mott, on behalf of the Business Committee, announced that the Friday Bulletin would contain a series of resolutions framed with the view of carrying forward the work of the Congress and giving effect to the findings of the various Commissions, and that these would be considered and acted upon by the Congress.

The discussion of the report was closed by Dr. Charles L. Thompson, of New York City.

After prayer and benediction by Bishop William F. Oldham the meeting adjourned.

### Evening Session, February 17

The session was called to order at 8 o'clock by the Right Rev. L. L. Kinsolving, of Brazil.

After the Congress joined in singing "The Son of God Goes Forth to War," prayer was offered by the Rev. Charles L. Thompson, of New York City.

Hymn 20, "How Firm a Foundation," was sung and the Rev. John F. Goucher, of Baltimore, then addressed the Congress on "The Triumph of Christianity."

The closing address on "Conditions in Latin America" was delivered by Bishop L. L. Kinsolving.

Hymn 50, "Fling Out the Banner," was sung and after prayer and benediction by Bishop Walter R. Lambuth, the session adjourned.

### Morning Session, February 18

The Congress was called to order at 8:30 by Dr. Speer.

After the singing of hymn 36, "Fight the Good Fight," Dr. L. G. Abrahamson read the forty-sixth Psalm and led in prayer.

In remembrance of the 370th anniversary of the death of Martin Luther, the chairman made a brief statement. Hymn 39, "Ein' Feste Burg," was sung and prayer offered by Dr. Vance and Bishop Kinsolving.

The report of Commission VI, the Church in the Field, was then presented to the Congress by the Right Rev. Homer C. Stuntz, the chairman of the Commission.

The report was discussed by the following members of the Congress:

The Rev. G. W. Muckley, of Kansas City.
The Rev. C. S. Detweiler, of Porto Rico.
Dr. William Wallace, of Mexico.
The Rev. Juan R. Cepero, of Porto Rico.
The Rev. Robert F. Lenington, of Brazil.
Dr. C. J. Ryder, of New York City.
Mr. J. E. McAfee, of New York City.

At this point in the discussion the Rev. Leandro Garza Mora, of Mexico, led in prayer, after which the consideration of the report was continued by the following speakers:

The Rev. Antonio Mazzorana, of Cuba.
Mr. W. F. Jordan, of Texas.
The Rev. C. G. Hardwick, of Panama.
The Rev. W. H. Rainey, of Peru.
Miss H. K. Norville, of Argentina.
Dr. Ira Landrith, of Boston.
Miss Mabel Head, of Nashville, Tennessee.
The Rev. F. A. Barroetevena, of Argentine.
Miss Clementina Butler, of Providence, Rhode Island.

The devotional period was led by Bishop Walter R. Lambuth, who spoke on "The Secret of a Mighty Work of God" and delivered the benediction closing the session.

### Afternoon Session, February 18

At 3:30 the Congress was called to order by Dr. Speer.

Hymn 62, "Beneath the Cross of Jesus," was sung and the Rev. S. A. Neblett, of Cuba, led in prayer.

The discussion of the report of Commission VI was then continued by the following speakers:

The Rev. Ephrain Martinez, of Chile.
The Right Rev. A. T. Howard, of Dayton, Ohio.
The Rev. S. H. Chester, of Nashville, Tennessee.
Mr. Sylvester Jones, of Cuba.
Prof. Eduardo Monteverde, of Uruguay.
Mr. Genaro G. Ruiz, of Mexico.
Mrs. R. W. MacDonnell, of Nashville, Tennessee.
The Rev. John Ritchie, of Lima, Peru.
The Rev. Leandro Garza Mora, of Mexico.
Dr. John Howland, of Mexico.
The Rev. Roberto Elphick, of Chile.
The Rev. Robert F. Lenington, of Brazil.

The closing address was made by Bishop Stuntz, after which Señorita Juana Palacios, of Mexico, Mr. J. H. Warner, of Brazil, and the Rev. A. R. Stark, of Chile, led in prayer for the churches of Latin America and the session adjourned.

### Business Session

At 5 o'clock the Congress was called to order in business session to hear and act upon a report from the Business Committee.

Resolutions extending the thanks of the Congress to those who have contributed to the success of the gathering were adopted by a unanimous rising vote, as follows:

"The members of the Panama Congress on Christian Work in Latin America would humbly and gratefully recognize the manifestations of the guidance and power of God in the preparations for and in the conduct of the Congress and in the boundless and compelling opportunity for the spread of Christ's kingdom which has been opened before us.

"We would also associate ourselves in an expression of sincere and heartfelt gratitude:

"To Colonel Morrow, Acting Governor, and the other officials of the Panama Canal and of the Panama Railroad, for their countless courtesies and for their generous cooperation, which have made possible the holding of this Congress in this Zone and which have so greatly facilitated its work.

"To the Minister of Foreign Affairs of the Republic of Panama for his official recognition and for his cordial message of welcome at the opening session of the Congress.

"To the members of the Association of Commerce in Panama, who with true civic spirit and with belief in the unique advantages which their city possesses at this new

crossroads of the nations in the presence of wondrous works of God and of the great achievements of man did so much to cooperate with the Local Committees in preparing the way for the Congress.

"To the Minister of Public Instruction and to Dr. Dexter, the Rector of the National Institute of Panama, for their kind invitation to all the members of the Congress to attend the conference held under their auspices Sunday night.

"To William Spencer, Esq., the Charge d'Affaires of the American Legation, for his unfailing helpfulness to the Congress and its members.

"To the members of the twelve Local Committees and in particular to H. A. A. Smith, Esq., and the other lay leaders, for their untiring and most efficient service in the interest of the Congress.

"To the many citizens throughout the Zone who by their generous hospitality and by their many other acts of thoughtful kindness have so deeply touched our hearts.

"To the physicians and surgeons of the Canal Zone for their sympathetic and skilful service to the Congress as needed—service rendered as a personal contribution to the success of the Congress.

"To the *Star and Herald* and *El Diario* for the generous and conspicuous space which they have devoted to the reports of the Congress proceedings and for their appreciative interpretation of its significance. Likewise to the representative of the Associated Press who has rendered such great service from day to day in bringing the main facts of the Congress to the attention of the reading public throughout the world.

"To the management of the Hotel Tivoli for their uniform consideration and willingness to serve us in every way in their power.

"To the government officials and other local leaders for the perfectly managed excursion to the Canal, a most instructive, inspiring and never-to-be-forgotten experience.

"To the officers in command of the United States Army posts, to the pastors of all the Churches, and to the secretaries of the Club Houses on the Isthmus, for affording such splendid opportunities for the members of the Congress to present the Christian message at more than two score centers to all classes and to all races.

"To all others near and far who, in common with those already mentioned, have by intercession, by gifts of money and time, or by sympathetic advocacy, augmented the volume of interest, the tides of power and the outreach of influence of the Congress—a gathering which we reverently believe will prove to be epochal in the union and the on-going of Christian forces on behalf of Latin America."

Resolutions recommending the enlargement and reconstitution of the Committee on Cooperation in Latin America were then considered. These resolutions as first formulated by the Business Committee were read. The following amendment to Section VI was then proposed by the Business Committee, making that section read as follows:

> "VI. That the American and Canadian section should, as may be desired by the cooperating bodies, take steps promptly to give effect to the findings of the various Commissions in the light of the discussions of the Congress, so far as the cooperation of the missionary agencies of the United States and Canada is concerned."

Dr. Gammon asked for a fuller explanation of the scope of the authority to be given to the Committee. Dr. Winton urged the rejection of the amendment on the ground that it limited too much the functions of the Committee. Bishop Brown urged its adoption.

The amendment was adopted by a vote of approximately 160 to 6.

A second amendment was proposed as a footnote to Section I, to read as follows:

> "(It is understood that the functions of the Committee are consultative and advisory, not legislative and mandatory.)"

This amendment was adopted unanimously without debate.

A third amendment was proposed to Section I, paragraphs 1 and 2:

> To add in each paragraph after the words "each mission agency of the United States and Canada which is" the words "sending and."

This amendment was unanimously adopted.

The resolutions as thus amended were then adopted as a whole without dissenting vote as follows:

## RESOLUTIONS

### By the Congress on Christian Work in Latin America

The members of the Panama Congress on Christian Work in Latin America recommend:

I. That the Committee on Cooperation in Latin America be enlarged and reconstituted so as to consist of the following:

> 1. An American and Canadian Section composed of one representative of each mission agency of the United States and Canada which is sending and maintaining missionaries in Latin America, and of a number of coopted members not exceeding one-half of the number appointed as representatives of the various American and Canadian mission agencies, of which coopted members at least one half shall be delegates in attendance upon this Congress.

2. A European section composed of one representative of each mission agency of Great Britain and of the Continent of Europe which is sending and maintaining missionaries in Latin America, and of a number of coopted members not exceeding one half of the number appointed as representatives of the various British and Continental mission agencies.

3. *Ex officio* members consisting of the chairman and the secretary of the committee or council representing the missions and churches of each country or group of countries in Latin America.

(Note: It is understood that the functions of the Committee are consultative and advisory, not legislative and mandatory.)

II. That there be an annual meeting of the American and Canadian section, and also of the European section.

III. That the American and European sections of the Committee shall each have an Executive Committee numbering approximately one third of the total membership of the section.

IV. That the Executive Committee of each section shall, as a rule, meet once each quarter to carry out the general policy and instructions of the section.

V. Owing to the fact that the European missionary societies with work in Latin America have been unable to be as fully represented at the Panama Congress as would have been the case under normal circumstances, the perfecting of their part of the organization will obviously have to be deferred until such time as the conditions are, in the judgment of the European missionary leaders, favorable for such action. The Congress would, however, express the earnest hope that this indispensable cooperation on the part of the European mission agencies may be developed as rapidly as possible.

VI. That the American and Canadian section should, as may be desired by the cooperating bodies, take steps promptly to give effect to the findings of the various Commissions in the light of the discussions of the Congress, so far as the cooperation of the missionary agencies of the United States and Canada is concerned.

VII. That the matter of ways and means of common action between the American and European sections shall be worked out after the European section shall have been organized.

VIII. That the *ex officio* members representing the Latin-American committees be regarded as eligible to attend the meetings of both the American and European sections.

Mr. Inman announced that he had received greetings to the Congress from:

The Sunday School Union of Brazil.

The Executive Committee of the Western Section of the World's Presbyterian Alliance in session at Albany, New York.

The Archbishop of the West Indies.

The Rev. G. R. Heath, of the Moravian Missions in Puerto Cabo Gracias, Nicaragua.

The Rev. W. E. Read of Guayaquil, Ecuador.

The Presbyterian Assembly of Rio de Janeiro.

The Rev. C. N. Mitchell, Canadian Baptist missionary in Bolivia.

Mr. A. E. Turner, of the Young Men's Christian Association in Chile.

Prof. Andres Osuna, Chairman of Commission IV.

The Disciples Missionary Union, of New York City.

The Congregational Church of Brazil.

Mr. William Shaw, of the World's Christian Endeavor Union.

Mr. M. S. Gatierrez, Presbyterian missionary in Colombia.

Mr. Marion Lawrance, General Secretary of the International Sunday School Association.

This concluded the business of the session and the meeting was led in prayer by the Rev. Dr. Judson Swift, of New York City, and adjourned.

### Evening Session, February 18

Prof. Eduardo Monteverde presided at this session, which opened by singing hymn 52, "Jesus Shall Reign Where'er the Sun."

Bishop L. L. Kinsolving then led the Congress in prayer.

After a brief address by the chairman, Mr. Fleming H. Revell addressed the Congress on "Work Among Lepers."

Hymn 54, "Stand Up, Stand Up for Jesus," was sung.

The Rev. Alvaro Reis, of Brazil, and the Rev. Dr. James I. Vance, of Nashville, Tennessee, addressed the Congress on "The Vitality and Conquering Power of Christianity—How Realized and Maintained."

After the singing of hymn 20, "How Firm a Foundation," Dr. Vance led in prayer and pronounced the benediction.

### Morning Session, February 19

The Congress was called to order at 8:30 by Dr. Speer.

Hymn 11, "Look Ye Saints, the Sight is Glorious," was sung and Bishop William O. Shepard read the Scripture and led in prayer.

After the singing of hymn 4, "Holy, Holy, Holy," the report of Commission VII on the Home Base was introduced by the chairman of the Commission, Mr. Harry Wade Hicks, of New York City.

The report was then discussed by the following:

Dr. W. E. Browning, of Chile.

Dr. L. G. Abrahamson, of Rock Island, Illinois.

The Right Rev. William F. Oldham, of New York City.

The Right Rev. Walter R. Lambuth, of California.

The Rev. M. T. Morrill, of Dayton, Ohio.
The Right Rev. Francis J. McConnell, of Denver.
Mr. A. Stuart McNairn, of London.
The Rev. S. H. Chester, of Nashville, Tennessee.
Prof. William Adams Brown, of New York City.
The Rev. Vernon M. McCombs, of Los Angeles.
Mrs. Hallie Linn Hill, of Chicago.
The Right Rev. William Cabell Brown, of Richmond, Virginia.

At this point in the discussion, Dr. Dwight Goddard led the meeting in prayer, after which the discussion was continued by:

The Rev. Ed. F. Cook, of Nashville, Tennessee.
The Rev. Arthur H. Allen, of New York City.
The Rev. James I. Vance, of Nashville, Tennessee.
The Rev. L. B. Wolf, of Baltimore.
The Right Rev. L. L. Kinsolving, of Brazil.
The Rev. Judson Swift, of New York City.
The Right Rev. Luther B. Wilson, of New York City.
Mr. J. E. McAfee, of New York City.
The Rev. H. C. Tucker, of Rio de Janeiro.
Mr. Harry S. Myers, of New York City.
Dr. John R. Mott, of New York City.

The Rev. Vincent Ravi then led in prayer and the report was summed up by Mr. Hicks, the chairman of the Commission.

Dr. Speer stated that in some way the Congress should express its appreciation of the generosity of the Christian Woman's Board of Missions in loaning Mr. Inman for the work of preparing for the Congress.

On motion of Bishop Luther B. Wilson, it was voted unanimously that the Congress extend a vote of thanks to Mr. Inman's Board.

Dr. Speer announced that the newly constituted Committee on Cooperation in Latin America would meet immediately on the adjournment of the Congress to enter upon its duties.

The Rev. William Flammer expressed appreciation for pulpit supplies by the delegates.

The Rev. Alvaro Reis led in prayer and pronounced the benediction.

### Afternoon Session, February 19

Dr. Speer called the Congress to order at 2:30 and hymn 55, "Hail to the Lord's Anointed," was sung and Prof. Monteverde led in prayer.

Dr. George Alexander, of New York City, addressed the Congress on "Jesus Christ, the Same Yesterday, Today, and Forever."

Hymn 31, "Make Me a Captive, Lord," was sung.

Dr. Speer announced that the rest of the time until the adjournment of the Congress would be spent in prayer. The first

part of the period was devoted to prayers of thanksgiving. The following led the Congress in its thanksgiving:

The Rev. G. B. Winton.
The Rev. S. G. Inman.
The Rev. Arthur H. Allen.
The Rev. Charles L. Thompson.
Dr. John F. Goucher.
The Rev. A. McLean.
Mr. John R. Pepper.
Bishop Homer C. Stuntz.
The Rev. Vincent Ravi.
Bishop Luther B. Wilson.
The Rev. W. A. Ross.
Bishop William F. Oldham.

A period was spent in silent intercession for the delegates personally, for the missionaries on the field, the churches on the field, the Committee on Cooperation in Latin America, the native ministry, schools, nations, and governments, the Congress and its influence. Bishop Brown then voiced these petitions in audible prayer.

Hymn 24, "Blest Be the Tie That Binds," was sung and the final benediction was pronounced by the Rev. Eduardo Carlos Pereira.

# GENERAL APPENDIX A

## OFFICIAL DELEGATES AND VISITORS TO THE PANAMA CONGRESS.

### DELEGATES.

NOTE. This list does not include 204 official visitors from Panama City and the Canal Zone who were invited because of their community relationship.

### THE COMMITTEE ON ARRANGEMENTS.

Rev. L. C. Barnes, D.D.
Mr. Harry Wade Hicks.
Mr. Charles D. Hurrey.
Rev. S. G. Inman.
Rt. Rev. Arthur S. Lloyd, D.D.*
John R. Mott, LL. D.
Mr. E. E. Olcott.*
Bishop William F. Oldham, D.D.
Robert E. Speed, D.D.
Mr. Fennell P. Turner.*

### INVITED BY THE COMMITTEE ON ARRANGEMENTS.

Miss Belle H. Bennett.
Rt. Rev. Wm. Cabell Brown, D.D.*
Mr. E. T. Colton.
Mrs. Ida W. Harrison, LL. D.
President Henry Churchill King, LL. D.
Rev. Charles Clayton Morrison, D.D.
Dr. Thornton B. Penfield.
Bishop Homer C. Stuntz, D.D.
Rev. Charles L. Thompson, D.D.
Dr. Horacio F. Alfaro (Panama).
Mr. Roger W. Babson (United States).
Mr. James H. Causey (United States.)
Rev. Harry Compton (Panama).
Sr. Guillermo Delgado de Vargas (Spain).
Hon. Emilio del Toro (Porto Rico).

*Also listed elsewhere.

Dr. Edwin G. Dexter (Panama).
Dr. Julius D. Dreher (Canal Zone).
Dr. Berro Garcia (Uruguay).
Mr. S. W. Heald (Panama).
Sr. Ernesto T. Lefevre (Panama).
Chancellor S. B. McCormick, D.D. (United States).
Rev. James H. McLean (Chile).
Mr. J. H. McLean (Canal Zone).
Dr. Leopold Melo (Argentina).
Señora Anita de Monteverde (Uruguay).
Prof. Juan Monteverde (Uruguay).
Lieut. Col. J. J. Morrow (Panama).
Mr. D. C. Nutting (Canal Zone).
Dr. Antonio Orozco (Mexico).
Rev. Charles W. Ports (Panama).
Rev. Vincent Ravi (Italy).
Miss Ruth Rouse (England).
Mr. H. A. A. Smith (Canal Zone).
Mrs. H. A. A. Smith (Canal Zone).
Mr. Willing Spencer (Panama).
Hon. W. E. Tuttle, Jr. (Panama).
Mr. R. R. Watson (Canal Zone).
Mr. J. M. Weaver (Canal Zone).
Mr. A. S. Zinn (Canal Zone).

## UNITED STATES.

### ADVENTIST.

1. SEVENTH-DAY ADVENTIST DENOMINATION.

Mr. D. E. Connerly (Colombia).
Mr. A. J. Haysmer (Jamaica).
Mr. W. G. Kneeland (Panama).
Sr. Carlos S. Nicholas (Mexico).
Mr. F. H. Raley (Panama).
Mr. W. A. Spicer.

### BAPTIST.

2. AMERICAN BAPTIST HOME MISSION SOCIETY.

Rev. George H. Brewer.
Prof. Gilbert N. Brink.
Rev. Juan Rodríguez Cepero (Porto Rico).
Rev. C. S. Detweiler (Porto Rico).
Rev. Charles D. Gray, Ph. D.
Rev. A. B. Howell (Cuba).
Rev. William Keech (Salvador).
Rev. Curtis Lee Laws, D.D.
Rev. Alejandro Treviño (Mexico).

3. WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

Mrs. L. C. Barnes.
Miss Julia Dickerson.
Miss Martha E. Harris.
Mrs. Frank J. Miller.
Mrs. Katherine S. Westfall.

4. AMERICAN BAPTIST FOREIGN MISSION SOCIETY.

Rev. Fred. P. Haggard, D.D.

5. FOREIGN MISSION BOARD, SOUTHERN BAPTIST CONVENTION.

Mrs. W. J. Neel.

6. HOME MISSION BOARD, SOUTHERN BAPTIST CONVENTION.

Rev. S. M. Loveridge (Canal Zone).
Rev. J. L. Wise (Canal Zone).
Rev. S. Witt (Canal Zone).

7. HOME MISSION BOARD, NATIONAL BAPTIST CONVENTION OF AMERICA.

Rev. R. H. Thorbourne (Canal Zone).

CHRISTIAN.

8. MISSION BOARD OF THE CHRISTIAN CHURCH.

Rev. D. P. Barrett (Porto Rico).
Rev. William Flammer (Canal Zone).
Rev. M. T. Morrill, D.D.
Mr. F. R. Woodward.
Mrs. F. R. Woodward.

CONGREGATIONAL.

9. AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Professor Harlan P. Beach, D.D., F.R.G.S.
Mr. Dwight Goddard.
Rev. John Howland, D.D. (Mexico).
Mrs. John Howland (Mexico).
Mr. William E. Sweet.

10. AMERICAN MISSIONARY ASSOCIATION.

Rev. C. J. Ryder, D.D.

DISCIPLES.

11. CHRISTIAN WOMAN'S BOARD OF MISSIONS.

Miss Jessie L. P. Brown (Mexico).
Miss Elma Irelan (Mexico).

Dean Irene T. Myers, Ph.D.
Miss Mary Irene Orvis.
President Charles T. Paul, A.M.
Rev. Tolbert F. Reavis (Argentina).
Rev. Merrit B. Wood (Porto Rico).

12. FOREIGN CHRISTIAN MISSIONARY SOCIETY.
Rev. Archibald McLean, LL.D.

13. BOARD OF CHURCH EXTENSION, DISCIPLES OF CHRIST.
Rev. G. W. Muckley.

FRIENDS.

14. AMERICAN FRIENDS' BOARD OF FOREIGN MISSIONS.
Mr. Sylvester Jones (Cuba).
Mr. R. Solomon Tice (Mexico).
Mr. Charles E. Tebbetts.
Miss Edith M. Tebbetts.
Mr. Clarence G. McClean (Cuba).
Sr. Genaro G. Ruiz (Mexico).

LUTHERAN

15. LUTHERAN SOCIETIES.
Rev. L. G. Abrahamson, D.D.
Rev. Silas D. Daugherty, D.D.
Rev. J. C. Kunzmann, D.D.
Rev. L. B. Wolf, D.D.

METHODIST.

16. BOARD OF FOREIGN MISSIONS, METHODIST EPISCOPAL CHURCH.
Rev Federico A. Barroetaveña (Argentina).
Rev. John W. Butler, D.D. (Mexico).
Rev. Roberto Elphick (Chile).
Rev. John F. Goucher, D.D.
Bishop Francis J. McConnell, D.D.
Bishop William O. Shepard, D.D.
Mrs. Bertha K. Tallon (Argentina).
S. Earl Taylor, LL.D.
Rev. W. H. Teeter (Chile).
Miss Laura Temple (Mexico).
Rev. P. Flores Valderrama (Mexico).
Dr. C. E. Welch.
Mr. H. B. Williams.
Bishop Luther B. Wilson, D.D.

17. WOMAN'S FOREIGN MISSIONARY SOCIETY, METHODIST EPISCOPAL CHURCH.

Miss Carrie J. Carnahan.
Srta. Juana Palacios (Mexico).

18. BOARD OF HOME MISSIONS AND CHURCH EXTENSION, METHODIST EPISCOPAL CHURCH.

Miss Clementina Butler.
Rev. Vernon M. McCombs.
Rev. Eucario M. Sein (Mexico).

19. BOARD OF MISSIONS, METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. E. E. Clements (Cuba).
Rev. Ed. F. Cook, D.D.
Mrs. A. W. Ketchum.
Bishop Walter R. Lambuth, D.D., M.D.
Mrs. William F. McDowell.
Rev. S. A. Neblett (Cuba).
Rev. F. S. Onderdonk (Mexico).
Mr. John R. Pepper.
Mrs. John R. Pepper.
Mrs. Edmund Taylor.
Rev. George B. Winton, D.D.
Mrs. George B. Winton.

20. WOMAN'S MISSIONARY COUNCIL, METHODIST EPISCOPAL CHURCH, SOUTH.

Miss Esther Case (Mexico).
Mrs. E. B. Chappell.
Miss Lillie F. Fox.
Miss Mabel Head.
Mrs. R. W. MacDonell.
Miss Belle Markey (Cuba).
Miss Martha Nutt.
Mrs. Nat. G. Rollins.

MORAVIAN.

21. MORAVIAN CHURCH.

Rev. Paul de Schweinitz, D.D.
Mrs. Paul de Schweinitz.

PRESBYTERIAN.

22. BOARD OF FOREIGN MISSIONS PRESBYTERIAN CHURCH IN THE U. S. A.

Rev. George Alexander, D.D.
Rev. William B. Allison (Guatemala).
Rev. C. E. Bixler (Brazil).

Professor Erasmo Braga (Brazil).
Rev. W. E. Browning, Ph.D., D.D. (Chile).
Rev. Jose Coffin (Mexico).
Rev. Samuel Garvin.
Rev. A. W. Halsey, D.D.
Miss Margaret E. Hodge.
Miss Martha Bell Hunter (Colombia).
Rev. Robert F. Lenington (Brazil).
Rev. Efrain Martinez (Chile).
Rev. Charles C. Millar, D.D.
Rev. Eduardo Carlos Pereira (Brazil).
Rev. Theodore S. Pond (Venezuela).
Rev. Alvaro Reis (Brazil).
Rev. Francis W. Russell, D.D.
Mr. Elias D. Smith.
Miss Florence Smith (Chile).
Rev. William Wallace, D.D. (Mexico).
Miss Jennie Wheeler (Mexico).
Mr. Charles S. Williams (Colombia).

23. BOARD OF HOME MISSIONS, PRESBYTERIAN CHURCH IN THE U. S. A.

Mr. Marshall C. Allaben.
Professor William Adams Brown, Ph.D.
Rev. J. Milton Greene, D.D. (Cuba).
Rev. Antonio Mazzorana (Cuba).
Mr. Joseph E. McAfee.
Rev. Edward A. Odell (Porto Rico).
Rev. Jose Osuna (Porto Rico).
Mr. Fleming H. Revell.

24. WOMAN'S BOARD OF HOME MISIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

Mrs. Charles L. Thompson.

25. EXECUTIVE COMMITTEE OF FOREIGN MISSIONS, PRESBYTERIAN CHURCH IN THE U. S. A.

Miss Isabel Arnold.
Rev. S. H. Chester, D.D.
Mrs. S. H. Chester.
Rev. Samuel R. Gammon, D.D. (Brazil).
Rev. Leandro Garza Mora (Mexico).
Rev. Juan Ortz Gonzales (Cuba).
Mr. R. E. Magill.
Rev. W. A. Ross (Mexico).
Rev. James I. Vance, D.D.
Mrs. James I. Vance.

## PROTESTANT EPISCOPAL

26. DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE U. S. A.
Rt. Rev. Wm. Cabell Brown, D.D.*
Rt. Rev. Charles B. Colmore, D.D. (Porto Rico).
Rt. Rev. Hiram R. Hulse, D.D. (Cuba).
Rt. Rev. L. L. Kinsolving, D.D. (Brazil).
Rt. Rev. Arthur S. Lloyd, D.D.*

## REFORMED CHURCH IN AMERICA

27. BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN AMERICA.
Rev. George C. Lenington.

28. WOMAN'S BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN AMERICA.
Mrs. E. E. Olcott.

## UNITED BRETHREN

29. FOREIGN MISSIONARY SOCIETY OF THE UNITED BRETHREN IN CHRIST.
Rev. Philo W. Drury (Porto Rico).
Bishop A. T. Howard, D.D.

## INTERDENOMINATIONAL SOCIETIES

30. AMERICAN BIBLE SOCIETY.
Rev. Gerard A. Bailly (Venezuela).
Rev. John Fox, D.D., LL.D.
Rev. James Hayter (Central America).
Rev. W. F. Jordan.
Rev. H. C. Tucker, D.D. (Brazil).

31. AMERICAN SEAMEN'S FRIEND SOCIETY.
Rev. Arthur H. Allen.

32. AMERICAN TRACT SOCIETY.
Rev. Judson Swift, D.D.

33. BOARD OF MISSIONARY PREPARATION.
Rev. Frank K. Sanders, Ph.D.

34. FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.
Rev. Charles S. Macfarland, Ph.D.

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* Also listed elsewhere.

35. INTERDENOMINATIONAL COMMITTEE OF THE CENTRAL WEST FOR MISSIONS.
Mrs. Hallie Linn Hill.

36. LAYMEN'S MISSIONARY MOVEMENT.
Mr. E. E. Olcott.*

37. MISSIONARY EDUCATION MOVEMENT.
Mr. Harry S. Myers.

38. SALVATION ARMY.
Adjutant Peter Terrace (Canal Zone).

39. STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.
Mr. Fennell P. Turner.*

40. UNITED SOCIETY OF CHRISTIAN ENDEAVOR.
Rev. Ira Landrith, D.D.

41. FOREIGN DEPARTMENT, INTERNATIONAL COMMITTEE OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS.
Mr. Charles J. Ewald (South America).
Mr. Harry E. Ewing (Argentina).
Prof. Eduardo Monteverde (Uruguay).
Mr. F. M. M. Richardson (Canal Zone).
Mr. Archibald J. Scott (Canal Zone).
Mr. J. H. Warner (Brazil).
Mr. Richard Williamson (Mexico).

42. FOREIGN DEPARTMENT, OF THE NATIONAL BOARD OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS
Srta. Elisa Cortés (Argentina).
Mrs. John R. Mott.
Miss Clarissa H. Spencer.

43. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION.
Miss Hardynia K. Norville (Argentina).

44. WORLD'S SUNDAY SCHOOL ASSOCIATION.
Rev. George H. Trull.

## CANADA

1. CANADIAN BAPTIST FOREIGN MISSION BOARD
Rev. A. G. Baker (Bolivia).
Rev. E. T. Fox.
Mrs. D. H. Simpson.

* Also listed elsewhere.

## GREAT BRITAIN

1. BRITISH AND FOREIGN BIBLE SOCIETY.
   Rev. William H. Rainey (Peru).
   Rev. A. R. Stark (Chile).

2. EVANGELICAL UNION OF SOUTH AMERICA.
   Rev. A. Stuart McNairn.
   Rev. John Ritchie (Peru).

3. WESLEYAN METHODIST MISSIONARY SOCIETY
   Rev. C. G. Hardwick (Canal Zone).
   Rev. Frederick T. Parker (Canal Zone).

## JAMAICA

1. CHURCH OF ENGLAND IN JAMAICA.
   Rev. John Luce Ramson, M.A.

2. JAMAICA BAPTIST MISSIONARY SOCIETY.
   Rev. E. C. Notman (Panama).
   Mrs. E. C. Notman (Panama).

## VISITORS

Rev. Alexander M. Allan (Colombia).
Mrs. William B. Allison (Guatemala).
Rev. Hays P. Archerd (Peru).
Mrs. Hays P. Archerd (Peru).
Mr. G. I. Babcock (Mexico).
Rev. Grover C. Birtchet (Colombia).
Mrs. Grover C. Birtchet (Colombia).
Miss E. M. Blackmore (Nicaragua).
Mr. E. C. Boger (Jamaica).
Mr. S. Whittemore Boggs.
Mrs. William Adams Brown.
Rev. B. O. Campbell (Chile).
Rev. V. C. Carpenter (Porto Rico).
Rev. H. R. Carson (Canal Zone).
Mrs. Maria K. Carter.
Miss Helen Chamberlain.
Mrs. M. A. Chamberlain.
Rev. David Cole (Canal Zone).
Miss Grace Colgate.
Miss Annie Coope (Panama).
Miss Elizabeth Danskin (Bolivia).
Mrs. Harry E. Ewing (Argentina).
Miss Sara D. Fidlar.
Sra. Juan Ortz Gonzalez (Cuba).
Miss Eleanor Goucher.
Mrs. A. W. Halsey.

Rev. J. P. Hauser (Mexico).
Mrs. J. P. Hauser (Mexico).
Miss Carrie A. Hilts (Argentina).
Miss Katharine C. Hodge.
Miss Mary E. Holliday.
Mrs. S. G. Inman.
Mr. J. J. Ireland.
Mrs. John F. Keator.
Mrs. Lucien Lee Kinsolving (Brazil).
Mr. Charles Kittleman.
Mrs. Charles Kittleman.
Mr. E. L. Latham (Panama).
Mrs. G. W. Muckley.
Miss Katharine Olcott.
Rev. Alfred Ostrom (Porto Rico).
Mrs. Frederick T. Parker (Canal Zone)
Mrs. Chas. T. Paul.
Miss Elizabeth Peirce.
Miss Mary Peirce
Mrs. Thornton B. Penfield.
Mr. Percival S. Penfield.
Mrs. Theodore S. Pond (Venezuela).
Mr. Willard E. Price.
Mrs. R. E. Magill.
Mrs. W. A. Ross (Mexico).
Mrs. Fleming H. Revell.
Mr. Laurence H. Rich.
Miss Katharine Roberts.
Mrs. Francis W. Russell.
Miss Jeanne Russell.
Mrs. Frank K. Sanders.
Mr. J. W. Shultz (Costa Rica).
Mrs. Emily A. Spencer.
Mrs. Judson Swift.
Mrs. C. E. Tebbetts.
Miss Mary Thomas (Chile).
Rev. R. H. Thorbourne (Canal Zone).
Mrs. Fennell P. Turner.
Sra. P. Flores Valderrama (Mexico).
Mrs. A. E. P. Waite.
Mrs. John E. Washburn (Bolivia).
Mr. E. J. Webster.
Mrs. C. E. Welch
Miss Juliette Wilson.
Mrs. Luther B. Wilson.
Mr. Lucius Woodruff.
Miss Helen Youngman.

# GENERAL APPENDIX B

## MISSIONARY SOCIETIES AT WORK IN LATIN AMERICA

In the following directory of Societies it will be noted that the names of auxiliary Societies follow the names of the organizations to which they are immediately related, the names of the auxiliaries being indented in each case. Where the organization to which the auxiliary is related has its headquarters in another country, this is indicated by a cross reference.

This directory of Societies has been checked with the "general and evangelistic" statistical tables. The statistical tables contain data for sending Societies only. No auxiliary Societies appear in the tables, as their work is reported in and included with the work of the Societies to which they are auxiliary. The relation of this directory of Societies to the statistical tables is indicated in this way, that statistics of the work of all *sending* Societies listed here are found in the tables for all countries except those marked with an asterisk (*).

### CANADA

#### Societies Appointing and Sending Missionaries

*Baptist*

Canadian Baptist Foreign Mission Board. Field: Bolivia.
Woman's Baptist Foreign Missionary Society of Eastern Ontario and Quebec. Field: Bolivia.

*Presbyterian*

Board of Foreign Missions of the Presbyterian Church in Canada. Fields: British Guiana, Lesser Antilles (Trinidad).
Woman's Foreign Missionary Society of the Presbyterian Church in Canada—Eastern Division. Fields: Those of the Parent Board.

*Not Denominational*

Evangelical Union of South America (see under England).
North American Council, Evangelical Union of South America. Fields: Those of the Parent Society.

COOPERATING AND COLLECTING SOCIETY

*Church of England*

Missionary Society of the Church of England in Canada. Field: Chile.

## UNITED STATES

SOCIETIES APPOINTING AND SENDING MISSIONARIES

*Adventist*

Seventh-Day Adventist Denomination. Fields: Argentina, Bolivia, Brazil, British Guiana, Chile, Costa Rica, Cuba, Ecuador, Guatemala, Haiti, Santo Domingo, Honduras, Mexico, Panama, Paraguay, Peru, Porto Rico, Uruguay, Venezuela.

*Baptist*

American Baptist Home Mission Society. Fields: Cuba, Mexico, Porto Rico, Salvador.

Woman's American Baptist Home Mission Society. Fields: Cuba, Mexico, Porto Rico.

Foreign Mission Board of the Southern Baptist Convention. Fields: Argentina, Brazil, Mexico, Uruguay.

Woman's Missionary Union of the Southern Baptist Convention. Fields: Argentina, Brazil, Canal Zone, Cuba, Mexico, Uruguay.

Home Mission Board of the Southern Baptist Convention. Fields: Canal Zone, Cuba.

Foreign Mission Board of the National Baptist Convention. Fields: British Guiana, Dutch Guiana, Jamaica, Haiti, Santo Domingo, Lesser Antilles.

Woman's Home and Foreign Mission Board of the National Baptist Convention. Fields: British Guiana, West Indies.

Seventh Day Baptist Missionary Society. Field: British Guiana.

*Brethren*

Hephzibah Faith Missionary Association. Field: Mexico.

Foreign Missionary Society of the Brethren Church. Field: Argentina.

*Christian*

Foreign Mission Board of the Christian Church. Field: Porto Rico.

*Congregational*

American Board of Commissioners for Foreign Missions. Field: Mexico.

Woman's Board of Missions. Field: Mexico.

Woman's Board of Missions of the Interior. Field: Mexico.

American Missionary Association. Field: Porto Rico.

*Disciples*

Christian Woman's Board of Missions. Fields: Argentina, Jamaica, Mexico, Porto Rico.

Foreign Christian Missionary Society. Field: Cuba.

*Evangelistic Associations*

Peniel Missionary Society. Fields: Bolivia, Porto Rico.

Pentecost Bands of the World. Field: Jamaica.

*Friends*

American Friends' Board of Foreign Missions. Fields: Cuba, Jamaica, Mexico.

Woman's Foreign Missionary Union of Friends in America. Fields: Those of the Parent Board.

Board of Missions of the Friends' Church of California. Fields: Guatemala, Honduras.

*Lutheran* (Evangelical)

Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church in the United States of America. Field: British Guiana.

Woman's Home and Foreign Missionary Society of the General Synod of the Evangelical Lutheran Church in the United States of America. Field: South America.

South American Missionary Society of the General Synod of the Evangelical Lutheran Church in the United States of America. Field: Argentina.

Board of Missions for Latin America of the General Council of the Evangelical Lutheran Church in North America. Field: Porto Rico.

Woman's Missionary Society of the General Council of the Evangelical Lutheran Church in North America. Field: Porto Rico.

Scandinavian Alliance Mission of North America. Field: Venezuela.

*Methodist*

Board of Foreign Missions of the Methodist Episcopal Church. Fields: Argentina, Bolivia, Chile, Mexico, Panama, Paraguay, Peru, Uruguay.

Woman's Foreign Missionary Society of the Methodist Episcopal Church. Fields: Argentina, Mexico, Peru, Uruguay.

Board of Home Missions and Church Extension of the Methodist Episcopal Church. Field: Porto Rico.

Woman's Home Missionary Society of the Methodist Episcopal Church. Field: Porto Rico.

Board of Missions of the Methodist Episcopal Church, South. Fields Brazil, Cuba, Mexico.

Woman's Missionary Council of the Methodist Episcopal Church, South. Fields: Those of the Parent Board.

Home and Foreign Missionary Department of the African Methodist Episcopal Church. Fields: Bahama Islands, British Guiana, Haiti, Santo Domingo, Jamaica, Lesser Antilles.

Woman's Parent Mite Missionary Society of the African Methodist Episcopal Church. Fields: Those of the Parent Society.

Woman's Home and Foreign Missionary Society of the African Methodist Episcopal Church. Fields: Those of the Parent Society.

General Missionary Board of the Free Methodist Church of North America. Field: Santo Domingo.*

Woman's Foreign Mission Society of the Free Methodist Church of North America. Field: That of the Parent Board.

*Presbyterian*

Board of Foreign Missions of the Presbyterian Church in the United States of America. Fields: Brazil, Chile, Colombia, Guatemala, Mexico, Venezuela.

Woman's Foreign Missionary Society of the Presbyterian Church. Fields: Those of the Parent Board.

Woman's Presbyterian Board of Missions of the Northwest. Fields: Those of the Parent Board.

Woman's Board of Foreign Missions of the Presbyterian Church, New York. Fields: Those of the Parent Board.

Woman's Occidental Board of Foreign Missions of the Presbyterian Church. Fields: Those of the Parent Board.

Woman's Presbyterian Board of Foreign Missions of the Southwest. Fields: Those of the Parent Board.

Woman's North Pacific Presbyterian Board of Missions. Fields: Those of the Parent Board.

Board of Home Missions of the Presbyterian Church in the United States of America. Fields: Cuba, Porto Rico.

Woman's Board of Home Missions of the Presbyterian Church in the United States of America. Fields: Cuba, Porto Rico.

Executive Committee of Foreign Missions of the Presbyterian Church in the United States. Fields: Brazil, Cuba, Mexico.

Board of Foreign Missions of the Associate Reformed Presbyterian Church. Field: Mexico.

*Protestant Episcopal*

Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. Fields: Brazil, Canal Zone, Cuba, Mexico, Porto Rico.

Woman's Auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. Fields: Those of the Parent Board.

*United Brethren*

Foreign Missionary Society of the United Brethren in Christ. Field: Porto Rico.

Woman's Missionary Association of the United Brethren in Christ. Field: That of the Parent Society.

*Not Denominational*

American Bible Society. Fields: Argentina, Bolivia*, Brazil, Chile, Colombia, Costa Rica*, Cuba, Ecuador, Guatemala, Haiti, Santo Domingo, Honduras*, Mexico*, Nicaragua*, Panama*, Paraguay, Peru, Porto Rico, Salvador*, Uruguay, Venezuela.

Board of Foreign Missions of the International Apostolic Holiness Union. Fields: British Guiana, Lesser Antilles.

Central American Mission. Fields: Costa Rica, Guatemala, Honduras, Nicaragua, Salvador.

Christian and Missionary Alliance. Fields: Argentina, Chile, Ecuador, Jamaica, Porto Rico, Santo Domingo.

Ecuador Coast Mission. Field: Ecuador.

Foreign Department of the International Committee of the Young Men's Christian Associations of North America. Fields: Argentina, Brazil, Canal Zone*, Chile, Cuba, Mexico, Porto Rico, Uruguay.

Foreign Department of the National Board of the Young Women's Christian Associations of the United States of America. Field: Argentina.

Gospel Missionary Society. Field: Peru.

Gospel Missionary Union. Field: Ecuador*.

Rev. D. M. Stearns' Church and Bible Classes. Field: Porto Rico.

Trustees of Mackenzie College. Field: Brazil.

World's Woman's Christian Temperance Union. Field: Argentina.

### Cooperating Societies

*Not Denominational.*

American Tract Society. Field: Latin America.

American Seamen's Friend Society. Fields: South America, West Indies, Panama.

Foreign Sunday School Association of the United States of America. Fields: Brazil, Mexico.

World's Sunday School Association. Fields: South America, West Indies, Mexico.

## AUSTRALASIA.

### Sending Society.

*Not Denominational.*

Bolivian Indian Mission. Field: Bolivia.

## ENGLAND

### Societies Appointing and Sending Missionaries.

*Baptist.*

Baptist Missionary Society. Fields: Bahama Islands, Jamaica, Trinidad*, Turks Island* and Caicos*.

*Christian.*

Christian Missions in Many Lands. (Sometimes known as "Plymouth Brethren"). Fields: Argentina, Bahama Islands, Bolivia, Brazil, British Guiana, Guatemala, Honduras, Lesser Antilles, Mexico, Paraguay, Uruguay, Venezuela.

*Church of England.*

Society for the Propagation of the Gospel in Foreign Parts. Fields: Bahama Islands, British Guiana, British Honduras, Guatemala, Honduras, Jamaica*, Lesser Antilles, Nicaragua, Venezuela.

South American Missionary Society. Fields: Argentina, Chile, Paraguay.

*Methodist.*

Wesleyan Methodist Missionary Society. Fields: Bahama Islands, British Guiana, British Honduras, Costa Rica, Haiti, Santo Domingo, Jamaica, Lesser Antilles, Panama.

*Not Denominational.*

British and Foreign Bible Society. Fields: Argentina, Brazil*, British Honduras*, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay, Venezuela.

Evangelical Union of South America. Fields: Argentina, Brazil, Peru.

London Missionary Society. Field: British Guiana.

San Pedro Mission to the Indians. Field: Argentina*.

### Cooperating and Collecting Societies.

*Church of England.*

Society for Advancing the Christian Faith in the British West India Islands and Elsewhere within the Dioceses of Mauritius and the Leeward Islands. Field: West Indies.

Associates of the Late Dr. Bray. Fields: British Guiana, Honduras, West Indies.

Jamaica Church Aid Association in England. Field: Jamaica.

*Not Denominational.*

Religious Tract Society. Field: Latin America.

Association for the Free Distribution of the Scriptures. Field: Latin America.

Scripture Gift Mission. Field: Latin America.

Industrial Missions Aid Society. Field: West Indies.

## IRELAND.

### Cooperating and Collecting Society.

*Church of England.*

South American Missionary Society. (See under England.)
Irish Auxiliary of the South American Missionary Society. Fields: Those of the Parent Society.

## SCOTLAND.

### Societies Appointing and Sending Missionaries.

*Presbyterian.*

Foreign Mission Committee of the United Free Church of Scotland. Fields: Jamaica, Trinidad.
United Free Church of Scotland's Women's Foreign Mission Committee. Field: Jamaica.

*Not Denominational.*

National Bible Society of Scotland. Fields: Argentina*, Brazil*, West Indies*.

## WALES.

### Sending Society.

*Not Denominational.*

Maranaho Christian Mission. Field: Brazil.

## THE NETHERLANDS.

### Cooperating and Collecting Society.

Nederlandsch Bijbelgenootschap (Netherlands Bible Society). Field: Dutch Guiana.

## INTERNATIONAL.

### Societies Appointing and Sending Missionaries.

Inland-South-America Missionary Union. Fields: Argentina, Brazil, Paraguay.
Moravian Church. Fields: British Guiana, Dutch Guiana, Jamaica, Lesser Antilles, Nicaragua, Santo Domingo.
Salvation Army. Fields: Argentina, British Guiana, British Honduras, Chile, Jamaica*, Lesser Antilles*, Panama, Paraguay, Peru, Uruguay.

## LATIN AMERICA.

### Bahama Islands.

Bahamas Baptist Union. Field: Bahama Islands.
St. John's Native Baptist Society. Field: Bahama Islands.

BRITISH GUIANA.

Congregational Union of British Guiana. Field: British Guiana.

BRAZIL.

Congregational Union of Brazil. Field: Brazil.
General Assembly of the Presbyterian Church of Brazil. Field: Brazil.
Independent Presbyterian Church of Brazil. Field: Brazil.

JAMAICA.

Congregational Union of Jamaica. Field: Jamaica.
Jamaica Baptist Union. Fields: Costa Rica, Haiti, Santo Domingo, Jamaica, Panama.

LESSER ANTILLES.

Baptist Church in Trinidad.

# MEDICAL

## ARGENTINE REPUBLIC

San Pedro Mission to the Indians, 1 dispensary with 2,000 treatments.
Seventh-Day Adventist Denomination, 1 hospital.
South American Missionary Society, 1 dispensary.

## CHILE

Salvation Army, 1 hospital and 2 dispensaries.

## PARAGUAY

South American Missionary Society, 2 dispensaries.

## BRAZIL

Board of Missions of the Methodist Episcopal Church, South, 2 hospitals with 720 patients.
Inland-South-America Missionary Union, 1 dispensary.
Maranham Christian Mission, 1 hospital.

## BOLIVIA

Bolivian Indian Mission, 1 dispensary with 1,800 patients and 5,000 treatments.

## PERU

Evangelical Union of South America, 1 dispensary.
Seventh-Day Adventist Denomination, 1 dispensary.

## CENTRAL AMERICA

Board of Foreign Missions of the Presbyterian Church in the U. S. A., 1 hospital and 1 dispensary with 615 patients.

## MEXICO

Board of Foreign Missions of the Methodist Episcopal Church, 1 hospital, 1 dispensary.
Board of Missions of the Methodist Episcopal Church, South, 1 hospital and 1 dispensary with 27,000 treatments.
Christian Woman's Board of Missions, 1 dispensary with 2,030 treatments.
Seventh-Day Adventist Denomination, 1 dispensary.

## PORTO RICO

American Missionary Association, 4 dispensaries with 12,000 treatments.
Board of Home Missions of the Presbyterian Church in the U. S. A., 2 hospitals and 2 dispensaries with 38,259 patients.
Domestic and Foreign Missionary Society of the Protestant Episcopal Church, 1 hospital and 1 dispensary.
Foreign Mission Society of the United Brethren in Christ, 2 dispensaries with 3,200 patients.

## GENERAL AND EVANGELISTIC

| COUNTRIES AND SOCIETIES | Foreign Missionaries | | | | | |
|---|---|---|---|---|---|---|
| | Total of Foreign Missionaries | Ordained Missionaries | Physicians: Men and Women | Lay Missionaries not Physicians (Men) | Married Women not Physicians | Unmarried Women and Widows not Physicians |
| GRAND TOTALS | 2 172 | 733 | 26 | 292 | 708 | 413 |
| MEXICO | 206 | 58 | 8 | 24 | 65 | 51 |
| CENTRAL AMERICA, PANAMA AND CANAL ZONE | 134 | 54 | 4 | 11 | 49 | 16 |
| WEST INDIES | 625 | 290 | 8 | 36 | 168 | 123 |
| Bahama Islands | 27 | 19 | — | 2 | 2 | 4 |
| Cuba | 158 | 54 | — | 14 | 41 | 49 |
| Haiti and Santo Domingo | 37 | 14 | 2 | 3 | 13 | 5 |
| Jamaica | 137 | 73 | — | — | 54 | 10 |
| Lesser Antilles | 134 | 87 | — | 10 | 29 | 8 |
| Porto Rico | 132 | 43 | 6 | 7 | 29 | 47 |
| SOUTH AMERICA | 1 207 | 331 | 6 | 221 | 426 | 223 |
| Argentina | 272 | 69 | 2 | 54 | 90 | 57 |
| Bolivia | 58 | 12 | 1 | 17 | 25 | 3 |
| Brazil | 337 | 91 | — | 55 | 127 | 64 |
| British Guiana | 103 | 52 | — | 12 | 33 | 6 |
| Chile | 166 | 44 | 3 | 16 | 44 | 59 |
| Colombia | 18 | 5 | — | 3 | 8 | 2 |
| Dutch Guiana | 89 | 27 | — | 15 | 40 | 7 |
| Ecuador | 12 | 4 | — | 3 | 5 | — |
| Paraguay | 30 | 4 | — | 13 | 10 | 3 |
| Peru | 50 | 8 | — | 14 | 19 | 9 |
| Uruguay | 45 | 8 | — | 9 | 17 | 11 |
| Venezuela | 27 | 7 | — | 10 | 8 | 2 |

## SUMMARIES BY COUNTRIES

| Latin Americans | | | | Stations | | Christian Community and Contributions | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Total of Native Staff | Ordained Men | Unordained Men: Preachers, Teachers, and Other Workers | Women: Bible Women, Teachers, and Other Workers | Stations with Resident Foreign Missionaries* | Sub-stations having Regular Work* | Church Organizations | Full Communicants | Christian Adherents: Baptized and Unbaptized, of All Ages | Sunday Schools | Sunday School Membership: Teachers and Pupils | Total Contributions of Latin Americans in U. S. Gold |
| **3 859** | **729** | **2 512** | **618** | **656** | **3 257** | **2 654** | **285 703** | **201 896** | **3 097** | **219 225** | **$1 136 171** |
| **569** | **127** | **235** | **207** | **64** | **526** | **325** | **22 282** | **7 960** | **408** | **17 505** | **128 327** |
| **183** | **19** | **155** | **9** | **52** | **187** | **138** | **10 442** | **8 122** | **130** | **9 706** | **38 798** |
| **1 765** | **257** | **1 359** | **149** | **273** | **1 649** | **1 335** | **159 642** | **156 022** | **1 510** | **141 275** | **478 017** |
| 81 | 15 | 66 | — | 17 | 92 | 154 | 12 665 | 5 298 | 99 | 9 007 | 4 807 |
| 200 | 54 | 94 | 52 | 56 | 320 | 179 | 15 639 | 9 392 | 224 | 11 092 | 65 907 |
| 56 | 18 | 35 | 3 | 14 | 92 | 64 | 4 031 | 8 013 | 77 | 2 808 | 6 818 |
| 472 | 103 | 360 | 9 | 70 | 491 | 491 | 80 101 | 65 356 | 539 | 67 255 | 117 895 |
| 723 | 42 | 671 | 10 | 67 | 285 | 292 | 35 222 | 63 869 | 294 | 32 661 | 262 852 |
| 233 | 25 | 133 | 75 | 49 | 369 | 155 | 12 084 | 4 094 | 277 | 18 452 | 19 738 |
| **1 342** | **326** | **763** | **253** | **267** | **895** | **856** | **93 337** | **29 792** | **1 049** | **50 739** | **491 029** |
| 210 | 45 | 132 | 33 | 59 | 99 | 90 | 4 932 | 1 918 | 152 | 7 536 | 109 508 |
| 8 | — | 5 | 3 | 12 | 2 | 7 | 157 | 90 | 10 | 750 | 2 357 |
| 398 | 189 | 158 | 51 | 75 | 364 | 478 | 49 623 | 648 | 474 | 17 252 | 229 155 |
| 330 | 27 | 238 | 65 | 30 | 160 | 126 | 24 029 | 3 068 | 122 | 9 526 | 41 894 |
| 148 | 34 | 74 | 40 | 28 | 133 | 77 | 4 247 | 2 046 | 155 | 7 709 | 55 793 |
| 45 | 5 | 19 | 21 | 5 | 8 | 3 | 326 | 58 | 8 | 558 | 1 041 |
| 73 | 8 | 65 | — | 14 | 78 | 31 | 7 786 | 20 320 | 47 | 4 032 | 14 106 |
| 7 | — | 5 | 2 | 4 | 3 | 2 | 40 | 19 | 4 | 30 | 762 |
| 20 | 4 | 13 | 3 | 8 | 11 | 9 | 293 | 28 | 20 | 485 | 4 041 |
| 60 | 6 | 31 | 23 | 15 | 11 | 13 | 781 | 1 165 | 26 | 1 322 | 2 269 |
| 32 | 7 | 16 | 9 | 8 | 25 | 16 | 884 | 427 | 29 | 1 451 | 29 384 |
| 11 | 1 | 7 | 3 | 9 | 1 | 4 | 139 | 5 | 2 | 88 | 719 |

* The totals and sub-totals of the number of stations and sub-stations do not indicate the number of cities and towns in which mission work is conducted, inasmuch as many cities are occupied by more than one agency.

## GENERAL AND EVANGELISTIC

| COUNTRIES AND SOCIETIES | Total Annual Expenditures in Latin-America | Foreign Missionaries | | | | | |
|---|---|---|---|---|---|---|---|
| | | Total of Foreign Missionaries | Ordained Missionaries | Physicians; Men and Women | Lay Missionaries not Physicians (Men) | Married Women not Physicians | Unmarried Women and Widows not Physicians |
| GRAND TOTALS, Number of Societies | — | 2 172 | 733 | 26 | 292 | 708 | 413 |
| TOTALS, 47 American and Canadian Societies | $2 038 675 | 1 351 | 410 | 21 | 168 | 452 | 300 |
| American Baptist Home Mission Society | *a* 101 212 | 23 | 14 | — | 5 | 4 | — |
| American Bible Society | 101 261 | 10 | 5 | — | 1 | 4 | — |
| American Board of Commissioners for For. Miss. | *b* 70 542 | 10 | 2 | — | 1 | 3 | 4 |
| American Friends' Board of Foreign Missions | 21 397 | 45 | 12 | — | — | 12 | 21 |
| American Missionary Association | 26 858 | 11 | 3 | 1 | — | 1 | 6 |
| Board of For. Miss., Assoc. Ref. Presby. Ch. | 8 361 | 13 | 4 | 2 | — | 2 | 5 |
| Board of For. Miss., Gen'l Synod, Evan. Luth Ch. | — | — | — | — | — | — | — |
| Board of For. Miss., Int'l Apostolic Holiness Un. | — | 10 | 5 | — | — | 4 | 1 |
| Board of For. Miss., Methodist Episcopal Ch. | *a*,*b* 183 856 | 161 | 43 | 1 | 18 | 52 | 47 |
| Board of For. Miss., Presbyterian Ch. in Canada | 26 537 | 23 | 11 | — | 2 | 7 | 3 |
| Board of For. Miss., Presbyterian Ch. in U. S. A. | 213 936 | 110 | 42 | — | 4 | 44 | 20 |
| Board of Home Miss., Methodist Episcopal Ch. | 36 734 | 10 | 7 | — | 1 | — | 2 |
| Board of Home Miss., Presbyterian Ch. in U. S. A. | 149 009 | 43 | 13 | 3 | — | 11 | 16 |
| Board of Miss. for Latin Am., Gen'l Coun., Luth. | 30 857 | 7 | 2 | — | — | 2 | 3 |
| Board of Miss., Friends' Church of California | 6 460 | 11 | 4 | — | — | 2 | 5 |
| Board of Miss., Methodist Episcopal Ch., South | *b* 339 338 | 126 | 44 | 1 | 3 | 44 | 34 |
| Canadian Baptist Foreign Mission Board | 7 930 | 10 | 5 | — | — | 5 | — |
| Central American Mission | — | 27 | 1 | 2 | 7 | 10 | 7 |
| Christian and Missionary Alliance | *b* 20 000 | 34 | 16 | — | 1 | 12 | 5 |
| Christian Woman's Board of Missions | 36 025 | 30 | 9 | 1 | — | 10 | 10 |
| Dom. and For. Miss. Soc., Protestant Epis. Ch. | 128 292 | 78 | 31 | — | 10 | 9 | 28 |
| Ecuador Coast Mission | — | 2 | — | — | 1 | 1 | — |
| Exec. Com. of For. Miss., Presbyterian Ch., South | *b* 100 000 | 58 | 16 | — | 6 | 20 | 16 |
| Foreign Christian Missionary Society | 5 144 | 2 | 1 | — | — | 1 | — |
| For. Dept., International Com., Y. M. C. A. | — | 51 | — | — | 27 | 24 | — |
| For. Dept., National Board, Y. W. C. A. | 4 650 | 4 | — | — | — | — | 4 |
| Foreign Mission Board of the Christian Church | 6 406 | 3 | 1 | — | — | 1 | 1 |
| Foreign Mission Board, National Baptist Conv. | *a*, *b* 6 029 | 10 | 7 | — | 1 | 2 | — |
| Foreign Mission Board, Southern Baptist Conv. | 188 746 | 98 | 46 | 2 | — | 45 | 5 |
| Foreign Miss. Society of the Brethren Church | *b* 4 000 | 5 | 2 | — | 1 | 2 | — |
| Foreign Miss. Soc., United Brethren in Christ | 30 553 | 7 | 3 | — | — | 3 | 1 |
| General Miss. Board, Free Methodist Church | — | 7 | 2 | — | — | 1 | 4 |
| Gospel Missionary Society | 135 | 2 | — | — | 1 | 1 | — |
| Hephzibah Faith Missionary Association | — | 1 | 1 | — | — | — | — |
| Home and For. Miss. Dept., African M. E. Ch. | 7 838 | 21 | 10 | — | 1 | 10 | — |
| Home Mission Board, Southern Baptist Conv. | *a* 31 581 | 16 | 7 | — | — | 7 | 2 |
| Mackenzie College, Sao Paulo | 105 025 | 18 | 1 | — | 11 | 5 | 1 |
| Peniel Missionary Society | — | 5 | — | — | 2 | 2 | 1 |
| Pentecost Bands of the World | — | 1 | — | — | — | — | 1 |
| Scandinavian Alliance Miss. of North America | — | 8 | 2 | — | 2 | 2 | 2 |

*a* Not corrected by Society.
*b* Approximate.

## SUMMARIES BY SOCIETIES

| Latin Americans | | | | Stations | | Christian Community and Contributions | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Total of Native Staff | Ordained Men | Unordained Men: Preachers, Teachers, and Other Workers | Women: Bible Women, Teachers, and Other Workers | Stations with Resident Foreign Missionaries* | Sub-stations having Regular Work* | Church Organizations | Full Communicants | Christian Adherents: Baptized and Unbaptized of All Ages | Sunday Schools | Sunday School Membership: Teachers and Pupils | Total Contributions of Latin Americans in U. S. Gold |
| 3 859 | 729 | 2 512 | 618 | 656 | 3 257 | 2 654 | 285 703 | 201 896 | 3 097 | 219 225 | $1 136 171 |
| 2 319 | 435 | 1 299 | 585 | 381 | 2 140 | 1 354 | 102 979 | 42 407 | 1 957 | 94 434 | 621 618 |
| 100 | — | 96 | 4 | 12 | 347 | 123 | 5 740 | — | 162 | 7 197 | 14 561 |
| 57 | — | 56 | 1 | 5 | — | — | — | — | — | — | — |
| 24 | 2 | 22 | — | 3 | 43 | 14 | 1 156 | 3 417 | 20 | 901 | 5 000 |
| 49 | 4 | 20 | 25 | 14 | 39 | 20 | 2 363 | 6 095 | 49 | 2 321 | 3 315 |
| 11 | 7 | 3 | 1 | 3 | 7 | 11 | 731 | — | 10 | 145 | 110 |
| 7 | 7 | — | — | 4 | 8 | 12 | — | — | 1 | 130 | 885 |
| 3 | 1 | 2 | — | — | 4 | 4 | 335 | — | 4 | 175 | — |
| 8 | 7 | — | 1 | 6 | 5 | 11 | — | — | 11 | — | — |
| 388 | 89 | 200 | 99 | 25 | 250 | 145 | 9 492 | 8 877 | 249 | 15 540 | 117 495 |
| 375 | 7 | 295 | 73 | 7 | 118 | 77 | 1 679 | 13 116 | 98 | 5 311 | 12 171 |
| 213 | 36 | 64 | 113 | 31 | 153 | 61 | 5 677 | 918 | 121 | 6 154 | 10 439 |
| 33 | 6 | 26 | 1 | 6 | 32 | 13 | 3 128 | 3 274 | 83 | 6 737 | 5 093 |
| 98 | 23 | 30 | 45 | 13 | 137 | 60 | 2 733 | 155 | 47 | 4 141 | 286 |
| 10 | 1 | 6 | 3 | 3 | 17 | 8 | 353 | — | 15 | 1 400 | 342 |
| 14 | — | 9 | 5 | 2 | 15 | 3 | 400 | — | 5 | — | — |
| 120 | 71 | 26 | 23 | 32 | 210 | 242 | 17 302 | 1 430 | 254 | 13 037 | 40 319 |
| 3 | — | 1 | 2 | 3 | 1 | 3 | 68 | 50 | 2 | 70 | 600 |
| 39 | — | 38 | 1 | 9 | 14 | 25 | 1 598 | — | 7 | 419 | — |
| 55 | 7 | 21 | 27 | 13 | 55 | 33 | 1 889 | 573 | 32 | 2 168 | 4 512 |
| 45 | 12 | 20 | 13 | 10 | 50 | 43 | 4 388 | — | 60 | 3 789 | 6 372 |
| 76 | 47 | 13 | 16 | 30 | 106 | — | 7 533 | — | 116 | 4 111 | 75 742 |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| 74 | 18 | 26 | 30 | 20 | 137 | 44 | 5 091 | — | 61 | 2 004 | 19 268 |
| 4 | 2 | 2 | — | 1 | 6 | 4 | 202 | — | 7 | 391 | 684 |
| 22 | 2 | 20 | — | 12 | — | — | — | — | 11 | 311 | 139 481 |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| 7 | 2 | 4 | 1 | 1 | 18 | 7 | 564 | — | 9 | 663 | 451 |
| — | — | — | — | 6 | — | — | — | — | — | — | — |
| 150 | 64 | 81 | 5 | 24 | 201 | 210 | 14 560 | — | 229 | 8 965 | 77 096 |
| — | — | — | — | 1 | — | 1 | — | 75 | 1 | — | — |
| 11 | 4 | 3 | 4 | 3 | 12 | 15 | 1 252 | 500 | 26 | 1 614 | 1 764 |
| 3 | — | 3 | — | 2 | — | 1 | 141 | 500 | 1 | 82 | 15 |
| — | — | — | — | 1 | 1 | 1 | — | — | 1 | 25 | — |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| 14 | 6 | 8 | — | 9 | 17 | 18 | 1 870 | 24 | 6 | 345 | 812 |
| 26 | — | 24 | 2 | 4 | 53 | 32 | 7 503 | 3 000 | 1 | 375 | 8 501 |
| 38 | 3 | 12 | 23 | 1 | — | — | — | — | — | — | — |
| 3 | — | 3 | — | 2 | — | — | — | — | 1 | 35 | — |
| 1 | — | — | 1 | 1 | — | — | — | — | — | — | — |
| — | — | — | — | 2 | — | — | — | — | — | — | — |

* The totals and sub-totals of the number of stations and sub-stations do not indicate the number of cities and towns in which mission work is conducted, inasmuch as many cities are occupied by more than one agency.

## GENERAL AND EVANGELISTIC

| COUNTRIES AND SOCIETIES | Total Annual Expenditures in Latin America | Foreign Missionaries | | | | | |
|---|---|---|---|---|---|---|---|
| | | Total of Foreign Missionaries | Ordained Missionaries | Physicians: Men and Women | Lay Missionaries not Physicians (Men) | Married Women not Physicians | Unmarried Women and Widows not Physicians |
| Seventh-Day Adventist Denomination | $— | 211 | 34 | 8 | 62 | 83 | 24 |
| Seventh-Day Baptist Missionary Society | — | 2 | 1 | — | — | 1 | — |
| South American Miss. Soc., Luth. Gen'l Synod | — | 2 | 1 | — | — | 1 | — |
| Stearns' Church and Bible Classes | 4 280 | 2 | 1 | — | — | 1 | — |
| Woman's American Baptist Home Miss. Soc | 21 496 | 18 | — | — | — | — | 18 |
| Woman's Home Miss. Soc., Meth. Epis. Ch | 12 303 | 4 | 1 | — | — | 1 | 2 |
| World's Woman's Christian Temperance Union | 1 884 | 1 | — | — | — | — | 1 |
| TOTALS, 1 Australasian Society | £500 | 12 | 1 | — | 5 | 6 | — |
| Bolivian Indian Mission | £500 | 12 | 1 | — | 5 | 6 | — |
| TOTALS, 10 British Societies | £47 420 | 454 | 165 | 5 | 96 | 119 | 69 |
| Baptist Missionary Society | £4 109 | 4 | 2 | — | — | 2 | — |
| British and Foreign Bible Society | 9 221 | 16 | 2 | — | 10 | 3 | 1 |
| Christian Missions in Many Lands | — | 106 | — | 2 | 46 | 44 | 14 |
| Evangelical Union of South America | 11 507 | 53 | — | — | 21 | 20 | 12 |
| For. Miss. Com., United Free Ch. of Scotland | *c* — | 27 | 14 | — | — | 13 | — |
| London Missionary Society | 422 | 2 | 1 | — | — | 1 | — |
| Maranham Christian Mission | 223 | 7 | 1 | — | 1 | 1 | 4 |
| Society for the Propagation of the Gospel | *a* 6 500 | 71 | 65 | — | 1 | — | 5 |
| South American Missionary Society | — | 76 | 9 | 3 | 17 | 15 | 32 |
| Wesleyan Methodist Missionary Society | 15 438 | 92 | 71 | — | — | 20 | 1 |
| TOTALS, 3 International Societies | — | 296 | 123 | — | 23 | 106 | 44 |
| Inland-South-America Missionary Union | £2 035 | 13 | 1 | — | 5 | 5 | 2 |
| Moravian Church | *b* $40 000 | 150 | 58 | — | 17 | 68 | 7 |
| Salvation Army | — | 133 | 64 | — | 1 | 33 | 35 |
| TOTALS, 9 Latin American Societies | — | 59 | 34 | — | — | 25 | — |
| Bahamas Baptist Union | — | 1 | 1 | — | — | — | — |
| Baptist Church in Trinidad | — | 2 | 1 | — | — | 1 | — |
| Congregational Union of Brazil | — | — | — | — | — | — | — |
| Congregational Union of British Guiana | $363 | 4 | 3 | — | — | 1 | — |
| Congregational Union of Jamaica | £1 692 | 10 | 5 | — | — | 5 | — |
| General Assembly, Presbyterian Ch. of Brazil | — | — | — | — | — | — | — |
| Independent Presbyterian Church of Brazil | — | — | — | — | — | — | — |
| Jamaica Baptist Union | £199 | 42 | 24 | — | — | 18 | — |
| St. John's Native Baptist Society | $1 000 | — | — | — | — | — | — |

*a* Not corrected by Society.
*b* Approximate.
*c* Self-supporting.

## SUMMARIES BY SOCIETIES

| Latin Americans | | | | Stations | | Christian Community and Contributions | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Total of Native Staff | Ordained Men | Unordained Men: Preachers, Teachers, and Other Workers | Women: Bible Women, Teachers, and Other Workers | Stations with Resident Foreign Missionaries* | Sub-stations having Regular Work* | Church Organizations | Full Communicants | Christian Adherents: Baptized and Unbaptized, of All Ages | Sunday Schools | Sunday School Membership: Teachers and Pupils | Total Contributions of Latin Americans in U. S. Gold |
| 198 | 7 | 162 | 29 | 38 | 83 | 111 | 5 154 | 384 | 254 | 5 800 | $76 000 |
| 2 | — | 1 | 1 | 1 | — | 1 | 37 | 4 | 1 | 38 | 104 |
| — | — | — | — | 1 | 1 | 1 | 40 | 15 | 2 | 40 | 200 |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| 30 | — | 1 | 29 | 14 | — | — | — | — | — | — | — |
| 8 | — | 1 | 7 | 1 | — | — | — | — | — | — | — |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| 2 | — | 1 | 1 | 4 | — | — | 4 | 6 | 1 | 130 | 50 |
| 2 | — | 1 | 1 | 4 | — | — | 4 | 6 | 1 | 130 | 50 |
| 1 025 | 82 | 932 | 11 | 167 | 591 | 621 | 82 074 | 105 018 | 551 | 56 384 | 341 782 |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| 25 | — | 25 | — | 5 | — | — | — | — | — | — | — |
| — | — | — | — | 35 | 5 | 4 | — | — | — | — | — |
| 17 | — | 11 | 6 | 19 | 10 | 18 | 678 | — | 20 | 394 | 4 296 |
| 120 | 24 | 96 | — | 14 | 87 | 75 | 13 294 | 28 049 | 101 | 12 069 | 47 505 |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| — | — | — | — | 1 | 2 | 3 | — | — | — | — | — |
| 140 | 16 | 124 | — | 32 | 63 | 95 | 18 496 | 32 471 | — | — | 30 062 |
| 12 | — | 7 | 5 | 10 | 12 | 13 | — | — | 15 | 490 | — |
| 711 | 42 | 669 | — | 49 | 412 | 413 | 49 606 | 44 498 | 415 | 43 431 | 259 919 |
| 321 | 51 | 249 | 21 | 73 | 195 | 100 | 25 969 | 50 345 | 170 | 25 341 | 50 773 |
| 3 | — | 3 | — | 3 | 2 | — | 21 | 12 | 4 | 150 | — |
| 284 | 37 | 246 | 1 | 40 | 188 | 98 | 25 849 | 50 209 | 164 | 25 090 | 50 773 |
| 34 | 14 | — | 20 | 30 | 5 | 2 | 99 | 124 | 2 | 101 | — |
| 192 | 161 | 31 | — | 31 | 331 | 579 | 74 677 | 4 120 | 418 | 42 936 | 121 948 |
| 7 | 3 | 4 | — | 1 | 32 | 29 | 2 010 | — | 29 | 2 380 | 1 200 |
| 10 | — | 10 | — | 1 | 9 | 10 | 1 092 | — | 9 | 752 | — |
| 9 | 9 | — | — | — | — | 15 | 2 000 | — | — | — | — |
| 7 | 7 | — | — | 2 | 44 | 46 | 4 053 | 318 | 46 | 4 130 | — |
| 4 | 2 | 2 | — | 5 | 25 | 30 | 3 473 | 342 | 40 | 3 638 | 8 038 |
| 67 | 67 | — | — | — | — | 99 | 14 000 | — | 49 | 1 633 | 60 000 |
| 20 | 20 | — | — | — | — | 61 | 7 000 | — | — | — | — |
| 41 | 41 | — | — | 22 | 221 | 228 | 34 681 | 3 460 | 213 | 27 516 | 51 710 |
| 27 | 12 | 15 | — | — | — | 61 | 6 368 | — | 32 | 2 887 | 1 000 |

* The totals and sub-totals of the number of stations and sub-stations do not indicate the number of cities and towns in which mission work is conducted, inasmuch as many cities are occupied by more than one agency.

## GENERAL AND EVANGELISTIC

| COUNTRIES AND SOCIETIES | Foreign Missionaries | | | | | |
|---|---|---|---|---|---|---|
| | Total of Foreign Missionaries | Ordained Missionaries | Physicians: Men and Women | Lay Missionaries not Physicians (Men) | Married Women not Physicians | Unmarried Women and Widows not Physicians |
| **MEXICO** | | | | | | |
| Grand Totals, 16 Societies | 206 | 58 | 8 | 24 | 65 | 51 |
| **American Societies** | | | | | | |
| Totals, 15 American Societies | 201 | 58 | 8 | 21 | 63 | 51 |
| *American Baptist Home Mission Society | 5 | 2 | — | 1 | 2 | — |
| American Bd. of Commissioners for For. Miss. | 10 | 2 | — | 1 | 3 | 4 |
| American Friends' Board of Foreign Missions | 15 | 4 | — | — | 4 | 7 |
| Board of For. Miss., Assoc. Ref. Presby. Ch. | 13 | 4 | 2 | — | 2 | 5 |
| Board of For. Miss., Methodist Episcopal Ch. | 24 | 6 | 1 | — | 6 | 11 |
| Board of For. Miss., Presby. Ch. in. U. S. A. | 19 | 7 | — | 1 | 7 | 4 |
| Board of Miss., Methodist Epis. Ch., South | 16 | 7 | 1 | — | 8 | — |
| Christian Woman's Board of Missions | 15 | 3 | 1 | — | 4 | 7 |
| Dom. and For. Miss. Soc., Prot. Epis. Ch. | 19 | 6 | — | 7 | 1 | 5 |
| Exec. Com. of For. Miss., Presby. Ch., South | 11 | 3 | — | 1 | 4 | 3 |
| For. Dept., International Com., Y. M. C. A. | 7 | — | — | 5 | 2 | — |
| For. Miss. Board, Southern Baptist Convention | 29 | 12 | 2 | — | 13 | 2 |
| Hephzibah Faith Missionary Association | 1 | 1 | — | — | — | — |
| Seventh-Day Adventist Denomination | 15 | 1 | 1 | 5 | 7 | 1 |
| Woman's American Baptist Home Mission Soc. | 2 | — | — | — | — | 2 |
| **British Society** | | | | | | |
| Christian Missions in Many Lands | 5 | — | — | 3 | 2 | — |
| **CENTRAL AMERICA, PANAMA AND CANAL ZONE §** | | | | | | |
| Grand Totals, 15 Societies | 134 | 54 | 4 | 11 | 49 | 16 |
| **American Societies** | | | | | | |
| Totals, 9 American Societies | 80 | 25 | 3 | 8 | 28 | 16 |
| *American Baptist Home Mission Society *a* | 4 | 2 | — | — | 2 | — |
| *American Bible Society *b* | 2 | 1 | — | — | 1 | — |
| Board of For. Miss., Methodist Epis. Ch. *c* | 5 | 2 | — | — | 2 | 1 |
| Board of For. Miss., Presby. Ch. in U. S. A. *d* | 9 | 3 | — | — | 3 | 3 |

* Data not corrected by Society.

§ Although very desirable, it has been found impossible to distribute the statistics for Central America, Panama and the Canal Zone. A large part of the work here itemized is conducted in the Canal Zone and in the immediate vicinity in the Republic of Panama, and helps to give the impression that Central America is much more adequately occupied than is really the case.

*a*. San Salvador.

*b*. Canal Zone, Costa Rica, Guatemala, Honduras, Nicaragua, Salvador.

*c*. Canal Zone, Panama. *d*. Guatemala.

## BY COUNTRIES AND SOCIETIES

| Latin Americans | | | | Stations | | Christian Community and Contributions | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Total of Native Staff | Ordained Men | Unordained Men: Preachers, Teachers, and Other Workers | Women: Bible Women, Teachers, and Other Workers | Stations with Resident Foreign Missionaries | Sub-stations having Regular Work | Church Organizations | Full Communicants | Christian Adherents: Baptized and Unbaptized of All Ages | Sunday Schools | Sunday School Membership: Teachers and Pupils | Total Contributions of Latin Americans in U. S. Gold |
| 569 | 127 | 235 | 207 | 64 | 526 | 325 | 22 282 | 7 960 | 408 | 17 505 | $128 327 |
| 569 | 127 | 235 | 207 | 63 | 523 | 321 | 22 282 | 7 960 | 408 | 17 505 | 128 327 |
| 26 | — | 26 | — | 2 | 39 | 17 | 1 307 | — | 34 | 1 320 | 3 175 |
| 24 | 2 | 22 | — | 3 | 43 | 14 | 1 156 | 3 417 | 20 | 901 | 5 000 |
| 16 | 3 | 5 | 8 | 3 | 10 | 6 | 729 | — | 11 | 170 | *a* 25 |
| 7 | 7 | — | — | 4 | 8 | 12 | — | — | *a* 1 | *a* 130 | 885 |
| 188 | 31 | 88 | 69 | 6 | 117 | 63 | 3 407 | 3 802 | 86 | 4 218 | 32 072 |
| 111 | 20 | 26 | 65 | 5 | 92 | 37 | 3 961 | 741 | 68 | 2 591 | — |
| 32 | 32 | — | — | 6 | 105 | 111 | 6 451 | — | 87 | 4 850 | 6 235 |
| 14 | 4 | 1 | 9 | 3 | 7 | 9 | 600 | — | 10 | 631 | 1 329 |
| 30 | 10 | 11 | 9 | 8 | 22 | — | 1 906 | — | 23 | 419 | 44 209 |
| 35 | 4 | 12 | 19 | 5 | 42 | 14 | 1 234 | — | 21 | 1 005 | 6 098 |
| 10 | 2 | 8 | — | 3 | — | — | — | — | 3 | 91 | *b* 25 720 |
| 31 | 12 | 17 | 2 | 10 | 37 | 34 | 1 246 | — | 32 | 904 | 1 529 |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| 18 | — | 18 | — | 3 | 1 | 4 | 285 | — | 12 | 275 | 2 050 |
| 27 | — | 1 | 26 | 1 | — | — | — | — | — | — | — |
| — | — | — | — | 1 | 3 | 4 | — | — | — | — | — |
| 183 | 19 | 155 | 9 | 52 | 187 | 138 | 10 442 | 8 122 | 130 | 9 706 | $38 798 |
| 93 | 4 | 80 | 9 | 29 | 85 | 53 | 4 560 | 287 | 53 | 2 641 | 14 691 |
| 4 | — | 4 | — | 2 | 16 | 3 | 321 | — | 7 | 166 | *c* 14 |
| 10 | — | 10 | — | 1 | — | — | — | — | — | — | — |
| 6 | 3 | 3 | — | 1 | 2 | 3 | 127 | 261 | 3 | 215 | 455 |
| 8 | — | 5 | 3 | 2 | 19 | 3 | 411 | — | 9 | 620 | 848 |

*a*. Partial data.
*b*. Total receipts of Associations.
*c*. Partial data.

## GENERAL AND EVANGELISTIC

| COUNTRIES AND SOCIETIES | FOREIGN MISSIONARIES | | | | | |
|---|---|---|---|---|---|---|
| | Total of Foreign Missionaries | Ordained Missionaries | Physicians: Men and Women | Lay Missionaries not Physicians (Men) | Married Women not Physicians | Unmarried Women and Widows not Physicians |
| **CENTRAL AMERICA, Etc.—Continued** | | | | | | |
| **American Societies—Continued** | | | | | | |
| Board of Missions, Friends' Ch. of California *e* | 11 | 4 | — | — | 2 | 5 |
| *Central American Mission *f* | 27 | 1 | 2 | 7 | 10 | 7 |
| Dom. and For. Miss. Soc., Prot. Epis. Ch. *g* | 4 | 4 | — | — | — | — |
| *Home Miss. Board, Southern Baptist Conv. *g* | 6 | 3 | — | — | 3 | — |
| Seventh-Day Adventist Denomination *h* | 12 | 5 | 1 | 1 | 5 | — |
| **British Societies** | | | | | | |
| TOTALS, 3 British Societies | 21 | 12 | 1 | — | 8 | — |
| Christian Missions in Many Lands *e* | 2 | — | 1 | — | 1 | — |
| * Society for the Propagation of the Gospel *i* | 2 | 2 | — | — | — | — |
| *Wesleyan Methodist Missionary Society *j* | 17 | 10 | — | — | 7 | — |
| **International Societies** | | | | | | |
| TOTALS, 2 International Societies | 31 | 16 | — | 3 | 12 | — |
| Moravian Church *k* | 19 | 9 | — | 2 | 8 | — |
| *Salvation Army *l* | 12 | 7 | — | 1 | 4 | — |
| **Latin American Society** | | | | | | |
| Jamaica Baptist Union *m* | 2 | 1 | — | — | 1 | — |
| **BAHAMA ISLANDS** | | | | | | |
| GRAND TOTALS, 6 Societies | 27 | 19 | — | 2 | 2 | 4 |
| **American Society** | | | | | | |
| Home and For. Miss. Dept., African M. E. Ch. | 1 | 1 | — | — | — | — |
| **British Societies** | | | | | | |
| TOTALS, 3 British Societies | 25 | 17 | — | 2 | 2 | 4 |
| Christian Missions in Many Lands | 4 | — | — | 2 | 2 | — |
| *Society for the Propagation of the Gospel | 10 | 6 | — | — | — | 4 |
| *Wesleyan Methodist Missionary Society | 11 | 11 | — | — | — | — |
| **Latin American Societies** | | | | | | |
| TOTALS, 2 National and Indigenous Societies | 1 | 1 | — | — | — | — |
| Bahamas Baptist Union | 1 | 1 | — | — | — | — |
| St. John's Native Baptist Society | — | — | — | — | — | — |

* Data not corrected by Society.

*e*. Guatemala, Honduras. *f*. Guatemala, Honduras, San Salvador, Nicaragua, Costa Rica.
*g*. Canal Zone. *h*. Panama, Guatemala, Honduras, Costa Rica.
*i*. Guatemala, Honduras, Nicaragua, British Honduras.
*j*. Panama, Costa Rica, British Honduras. *k*. Nicaragua.
*l*. Canal Zone, Panama, British Honduras. *m*. Panama, Costa Rica.

## BY COUNTRIES AND SOCIETIES

| Latin Americans | | | | Stations | | Christian Community and Contributions | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Total of Native Staff | Ordained Men | Unordained Men: Preachers, Teachers, and Other Workers | Women: Bible Women, Teachers, and Other Workers | Stations with Resident Foreign Missionaries | Sub-stations having Regular Work | Church Organizations | Full Communicants | Christian Adherents: Baptized and Unbaptized of All Ages | Sunday Schools | Sunday School Membership: Teachers and Pupils | Total Contributions of Latin Americans in U. S. Gold |
| 14 | — | 9 | 5 | 2 | 15 | 3 | 400 | — | 5 | — | $— |
| 39 | — | 38 | 1 | 9 | 14 | 25 | 1 598 | — | 7 | 419 | — |
| — | — | — | — | 4 | 7 | — | 729 | — | 7 | 437 | 4 927 |
| 2 | — | 2 | — | 3 | 7 | 6 | 629 | — | *a* 1 | *a* 375 | 3 626 |
| 10 | 1 | 9 | — | 5 | 5 | 10 | 345 | 26 | 14 | 409 | 4 821 |
| 40 | 5 | 35 | — | 10 | 53 | 62 | 3 331 | 2 917 | 49 | 4 181 | 16 830 |
| 1 | 1 | — | — | 1 | — | — | — | — | — | — | — |
| 39 | 4 | 35 | — | 2 | 3 | 5 | — | — | — | — | — |
| | | | | 7 | 50 | 57 | 3 331 | *b* 2 917 | 49 | 4 181 | 16 830 |
| 45 | 5 | 40 | — | 12 | 39 | 12 | 1 735 | 4 849 | 20 | 2 569 | 7 277 |
| 45 | 5 | 40 | — | 6 | 39 | 12 | 1 735 | 4 849 | 20 | 2 569 | 7 277 |
| — | — | — | — | 6 | — | — | — | — | — | — | — |
| 5 | 5 | — | — | 1 | 10 | 11 | 816 | 69 | 8 | 315 | — |
| 81 | 15 | 66 | — | 17 | 92 | 154 | 12 665 | 5 298 | 99 | 9 007 | $4 807 |
| — | — | — | — | 1 | — | 1 | — | — | — | — | 27 |
| 47 | — | 47 | — | 15 | 60 | 63 | 4 287 | 5 298 | 38 | 3 740 | 2 580 |
| — | — | — | — | 2 | — | — | — | — | — | — | — |
| 41 | — | 41 | — | 7 | 21 | 28 | 1 364 | 3 349 | — | — | 2 580 |
| 6 | — | 6 | — | 6 | 39 | 35 | 2 923 | 1 949 | 38 | 3 740 | — |
| 34 | 15 | 19 | — | 1 | 32 | 90 | 8 378 | — | 61 | 5 267 | 2 200 |
| 7 | 3 | 4 | — | 1 | 32 | 29 | 2 010 | — | 29 | 2 380 | 1 200 |
| 27 | 12 | 15 | — | — | — | 61 | 6 368 | — | 32 | 2 887 | 1 000 |

*a*. Partial data.
*b*. Honduras only.

## GENERAL AND EVANGELISTIC

| COUNTRIES AND SOCIETIES | Foreign Missionaries | | | | | |
|---|---|---|---|---|---|---|
| | Total of Foreign Missionaries | Ordained Missionaries | Physicians: Men and Women | Lay Missionaries not Physicians (Men) | Married Women not Physicians | Unmarried Women and Widows not Physicians |
| **CUBA** | | | | | | |
| **American Societies** | | | | | | |
| Totals, 12 American Societies | 158 | 54 | — | 14 | 41 | 49 |
| *American Baptist Home Mission Society | 8 | 5 | — | 3 | — | — |
| American Bible Society | 4 | 2 | — | 1 | 1 | — |
| American Friends' Board of Foreign Missions | 18 | 6 | — | — | 6 | 6 |
| Board of Home Miss., Presby. Ch. in U. S. A. | 11 | 4 | — | — | 3 | 4 |
| Board of Miss., Methodist Epis. Ch., South | 36 | 16 | — | — | 14 | 6 |
| Dom. and For. Miss. Soc., Prot. Epis. Ch. | 27 | 11 | — | 1 | 1 | 14 |
| Exec. Com. of For. Miss., Presby. Ch., South | 11 | 2 | — | 1 | 3 | 5 |
| Foreign Christian Missionary Society | 2 | 1 | — | — | 1 | — |
| For. Dept., International Com., Y. M. C. A. | 4 | — | — | 2 | 2 | — |
| *Home Mission Board, Southern Baptist Conv. | 10 | 4 | — | — | 4 | 2 |
| Seventh-Day Adventist Denomination | 18 | 3 | — | 6 | 6 | 3 |
| Woman's American Baptist Home Miss. Soc. | 9 | — | — | — | — | 9 |
| **HAITI AND SANTO DOMINGO** | | | | | | |
| Grand Totals, 10 Societies | 37 | 14 | 2 | 3 | 13 | 5 |
| **American Societies** | | | | | | |
| Totals, 7 American Societies | 23 | 7 | 2 | 3 | 7 | 4 |
| *American Bible Society | — | — | — | — | — | — |
| †Christian and Missionary Alliance | 1 | 1 | — | — | — | — |
| Dom. and For. Miss. Soc., Prot. Epis. Ch. | — | — | — | — | — | — |
| *For. Miss. Board, National Baptist Conv. | 1 | — | — | 1 | — | — |
| General Miss. Board, Free Methodist Ch. | 7 | 2 | — | — | 1 | 4 |
| Home and For. Miss. Dept., African M. E. Ch. | 8 | 3 | — | 1 | 4 | — |
| Seventh-Day Adventist Denomination | 6 | 1 | 2 | 1 | 2 | — |
| **British Society** | | | | | | |
| *Wesleyan Methodist Missionary Society | 12 | 6 | — | — | 5 | 1 |
| **International Society** | | | | | | |
| Moravian Church | — | — | — | — | — | — |
| **Latin American Society** | | | | | | |
| Jamaica Baptist Union | 2 | 1 | — | — | 1 | — |

* Data not corrected by Society.
† Work is being transferred to the Moravians.

## BY COUNTRIES AND SOCIETIES

| Latin Americans | | | | Stations | | Christian Community and Contributions | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Total of Native Staff | Ordained Men | Unordained Men: Preachers, Teachers, and Other Workers | Women: Bible Women, Teachers, and Other Workers | Stations with Resident Foreign Missionaries | Sub-stations having Regular Work | Church Organizations | Full Communicants | Christian Adherents: Baptized and Unbaptized of All Ages | Sunday Schools | Sunday School Membership: Teachers and Pupils | Total Contributions of Latin Americans in U. S. Gold |
| 200 | 54 | 94 | 52 | 56 | 320 | 179 | 15 639 | 9 392 | 224 | 11 092 | $65 907 |
| 38 | — | 35 | 3 | 4 | 144 | 52 | 1 768 | — | 56 | 2 422 | 6 454 |
| 3 | — | 3 | — | 2 | — | — | — | — | — | — | — |
| 15 | — | 6 | 9 | 6 | 10 | 6 | 285 | 5 400 | 22 | 1 273 | 1 535 |
| 31 | 19 | 3 | 9 | 4 | 38 | 26 | 195 | 155 | 23 | 1 822 | 112 |
| 36 | 16 | 8 | 12 | 12 | 41 | 53 | 3 894 | 794 | 58 | 3 153 | 12 379 |
| 11 | 10 | 1 | — | 9 | 23 | — | 1 715 | — | 32 | 1 057 | 12 441 |
| 21 | 7 | 3 | 11 | 4 | 7 | 8 | 605 | — | 12 | 777 | 2 027 |
| 4 | 2 | 2 | — | 1 | 6 | 4 | 202 | — | 7 | 391 | 684 |
| 1 | — | 1 | — | 1 | — | — | — | — | 1 | 33 | *a* 23 000 |
| 24 | — | 22 | 2 | 1 | 46 | 26 | 6 874 | 3 000 | — | — | 4 875 |
| 14 | — | 10 | 4 | 3 | 5 | 4 | 101 | 43 | 13 | 164 | 2 400 |
| 2 | — | — | 2 | 9 | — | — | — | — | — | — | — |
| 56 | 18 | 35 | 3 | 14 | 92 | 64 | 4 031 | 8 013 | 77 | 2 808 | $6 818 |
| 37 | 14 | 21 | 2 | 8 | 32 | 15 | 2 282 | 582 | 44 | 1 237 | 4 116 |
| 3 | — | 3 | — | 1 | — | — | — | — | — | — | — |
| — | — | — | — | 1 | — | 1 | 55 | — | — | — | — |
| 15 | 13 | — | 2 | — | 18 | — | 1 250 | — | 23 | 544 | 2 631 |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| 3 | — | 3 | — | 2 | — | 1 | 141 | 500 | 1 | 82 | 15 |
| 9 | 1 | 8 | — | 3 | 5 | 5 | 561 | 24 | 6 | 345 | 785 |
| 7 | — | 7 | — | 1 | 9 | 8 | 275 | 58 | 14 | 266 | 685 |
| 15 | 1 | 14 | — | 5 | 29 | 34 | 993 | 5 984 | 15 | 722 | 2 702 |
| 3 | 2 | — | 1 | — | 4 | 2 | 187 | 1 257 | 2 | 500 | — |
| 1 | 1 | — | — | 1 | 27 | 13 | 569 | 190 | 16 | 349 | — |

*a*. Total receipts of Associations.

## GENERAL AND EVANGELISTIC

| COUNTRIES AND SOCIETIES | Foreign Missionaries | | | | | |
|---|---|---|---|---|---|---|
| | Total of Foreign Missionaries | Ordained Missionaries | Physicians: Men and Women | Lay Missionaries not Physicians (Men) | Married Women not Physicians | Unmarried Women and Widows not Physicians |
| **JAMAICA** | | | | | | |
| Grand Totals, 12 Societies | 137 | 73 | — | — | 54 | 10 |
| **American Societies** | | | | | | |
| Totals, 6 American Societies | 28 | 9 | — | — | 9 | 10 |
| American Friends' Board of Foreign Missions | 12 | 2 | — | — | 2 | 8 |
| Christian and Missionary Alliance | 3 | 1 | — | — | 1 | 1 |
| Christian Woman's Board of Missions | 6 | 3 | — | — | 3 | — |
| *For. Miss. Board, National Baptist Conv. | 4 | 2 | — | — | 2 | — |
| Home and For. Miss. Dept., African M. E. Ch. | 2 | 1 | — | — | 1 | — |
| Pentecost Bands of the World | 1 | — | — | — | — | 1 |
| **Brifish Societies** | | | | | | |
| Totals, 3 British Societies | 41 | 27 | — | — | 14 | — |
| Baptist Missionary Society | 4 | 2 | — | — | 2 | — |
| For. Miss. Com., United Free Ch. of Scotland *a* | 25 | 13 | — | — | 12 | — |
| *Wesleyan Methodist Missionary Society | 12 | 12 | — | — | — | — |
| **International Society** | | | | | | |
| Moravian Church | 20 | 10 | — | — | 10 | — |
| **Latin American Societies** | | | | | | |
| Totals, 2 National and Indigenous Societies | 48 | 27 | — | — | 21 | — |
| Congregational Union of Jamaica | 10 | 5 | — | — | 5 | — |
| Jamaica Baptist Union | 38 | 22 | — | — | 16 | — |
| **LESSER ANTILLES** | | | | | | |
| Grand Totals, 10 Societies | 134 | 87 | — | 10 | 29 | 8 |
| **American and Canadian Societies** | | | | | | |
| Totals, 4 American and Canadian Societies | 30 | 15 | — | 2 | 9 | 4 |
| Bd. of For. Miss., Internat'l Apos. Holiness U'n. | 8 | 4 | — | — | 3 | 1 |
| Board of For. Miss., Presby. Ch. in Canada | 18 | 8 | — | 2 | 5 | 3 |
| *For. Miss. Board, National Baptist Conv. | 2 | 2 | — | — | — | — |
| Home and For. Miss. Dept., African M. E. Ch. | 2 | 1 | — | — | 1 | — |
| **British Societies** | | | | | | |
| Totals, 4 British Societies | 79 | 58 | — | 8 | 9 | 4 |
| Christian Missions in Many Lands | 19 | — | — | 8 | 8 | 3 |
| For. Miss. Com., United Free Ch. of Scotland | 2 | 1 | — | — | 1 | — |
| *Society for the Propagation of the Gospel | 36 | 35 | — | — | — | 1 |
| *Wesleyan Methodist Missionary Society | 22 | 22 | — | — | — | — |

* Data not corrected by Society.

*a*. Includes data for the Presbyterian Church of Jamaica.

## BY COUNTRIES AND SOCIETIES

| Latin Americans | | | | Stations | | Christian Community and Contributions | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Total of Native Staff | Ordained Men | Unordained Men: Preachers, Teachers, and Other Workers | Women: Bible Women, Teachers, and Other Workers | Stations with Resident Foreign Missionaries | Sub-stations having Regular Work | Church Organizations | Full Communicants | Christian Adherents: Baptized and Unbaptized of All Ages | Sunday Schools | Sunday School Membership: Teachers and Pupils | Total Contributions of Latin Americans in U. S. Gold |
| 472 | 103 | 360 | 9 | 70 | 491 | 491 | 80 101 | 65 356 | 539 | 67 255 | $117 895 |
| 44 | 14 | 21 | 9 | 12 | 51 | 41 | 5 946 | 695 | 44 | 3 650 | 5 777 |
| 18 | 1 | 9 | 8 | 5 | 19 | 8 | 1 349 | 695 | 16 | 878 | 1 755 |
| 3 | — | 3 | — | 1 | 2 | 3 | 359 | — | 3 | 597 | 585 |
| 17 | 8 | 9 | — | 3 | 22 | 25 | 3 183 | — | 25 | 2 175 | 3 437 |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| 5 | 5 | — | — | 1 | 8 | 5 | 1 055 | — | — | — | — |
| 1 | — | — | 1 | 1 | — | — | — | — | — | — | — |
| 330 | 43 | 287 | — | 23 | 208 | 196 | 30 952 | 53 654 | 233 | 26 324 | 38 030 |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| 116 | 22 | 94 | — | 13 | 77 | 70 | 12 373 | 27 627 | 90 | 11 411 | 38 030 |
| 214 | 21 | 193 | — | 9 | 131 | 126 | 18 579 | 26 027 | 143 | 14 913 | — |
| 59 | 9 | 50 | — | 10 | 23 | 20 | 6 434 | 7 464 | 33 | 6 791 | 14 340 |
| 39 | 37 | 2 | — | 25 | 209 | 234 | 36 769 | 3 543 | 229 | 30 490 | 59 748 |
| 4 | 2 | 2 | — | 5 | 25 | 30 | 3 473 | 342 | 40 | 3 638 | 8 038 |
| 35 | 35 | — | — | 20 | 184 | 204 | 33 296 | 3 201 | 189 | 26 852 | 51 710 |
| 723 | 42 | 671 | 10 | 67 | 285 | 292 | 35 222 | 63 869 | 294 | 32 661 | $262 852 |
| 299 | 14 | 275 | 10 | 11 | 79 | 88 | 1 612 | 12 762 | 87 | 4 373 | 7 412 |
| 7 | 7 | — | — | 5 | 4 | 9 | — | — | 11 | — | — |
| 292 | 7 | 275 | 10 | 4 | 72 | 76 | 1 358 | 12 762 | 76 | 4 373 | 7 412 |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| — | — | — | — | 1 | 3 | 3 | 254 | — | — | — | — |
| 325 | 18 | 307 | — | 44 | 157 | 164 | 23 398 | 35 835 | 139 | 16 936 | 241 536 |
| — | — | — | — | 7 | — | — | — | — | — | — | — |
| 4 | 2 | 2 | — | 1 | 10 | 5 | 921 | 422 | 11 | 658 | 9 475 |
| 26 | 1 | 25 | — | 19 | 21 | 40 | 3 429 | 29 122 | — | — | 27 143 |
| 295 | 15 | 280 | — | 17 | 126 | 119 | 19 048 | 6 291 | 128 | 16 278 | 204 918 |

## GENERAL AND EVANGELISTIC

| COUNTRIES AND SOCIETIES | Foreign Missionaries | | | | | |
|---|---|---|---|---|---|---|
| | Total of Foreign Missionaries | Ordained Missionaries | Physicians: Men and Women | Lay Missionaries not Physicians (Men) | Married Women not Physicians | Unmarried Women and Widows not Physicians |
| **LESSER ANTILLES—Continued** | | | | | | |
| **International Society** | | | | | | |
| Moravian Church | 23 | 13 | — | — | 10 | — |
| **Latin American Society** | | | | | | |
| Baptist Church in Trinidad | 2 | 1 | — | — | 1 | — |
| **PORTO RICO** | | | | | | |
| **American Societies** | | | | | | |
| Totals, 17 American Societies | 132 | 43 | 6 | 7 | 29 | 47 |
| *American Baptist Home Mission Society | 6 | 5 | — | 1 | — | — |
| *American Bible Society | — | — | — | — | — | — |
| American Missionary Association | 11 | 3 | 1 | — | 1 | 6 |
| Board of Home Miss., Methodist Epis. Ch | 10 | 7 | — | 1 | — | 2 |
| Board of Home Miss., Presby. Ch. in U. S. A | 32 | 9 | 3 | — | 8 | 12 |
| Bd. of Miss. for Latin America, Gen. Coun., Luth. | 7 | 2 | — | — | 2 | 3 |
| Christian and Missionary Alliance | 5 | 2 | — | — | 2 | 1 |
| Christian Woman's Board of Missions | 6 | 2 | — | — | 2 | 2 |
| Dom. and For. Miss. Soc., Prot. Epis. Ch | 16 | 5 | — | 1 | 2 | 8 |
| For. Dept., International Com., Y. M. C. A | 4 | — | — | 2 | 2 | — |
| Foreign Mission Board of the Christian Ch | 3 | 1 | — | — | 1 | 1 |
| For. Miss. Soc., United Brethren in Christ | 7 | 3 | — | — | 3 | 1 |
| *Peniel Missionary Society | 1 | — | — | — | — | 1 |
| Seventh-Day Adventist Denomination | 11 | 2 | 2 | 2 | 4 | 1 |
| Stearns' Church and Bible Classes | 2 | 1 | — | — | 1 | — |
| Woman's American Baptist Home Miss. Soc | 7 | — | — | — | — | 7 |
| Woman's Home Miss. Soc., Meth. Epis. Ch | 4 | 1 | — | — | 1 | 2 |
| **ARGENTINA** | | | | | | |
| Grand Totals, 17 Societies | 272 | 69 | 2 | 54 | 90 | 57 |
| **American Societies** | | | | | | |
| Totals, 11 American Societies | 114 | 30 | 2 | 20 | 45 | 17 |
| *American Bible Society | 2 | 1 | — | — | 1 | — |
| Board of For. Miss., Methodist Epis. Ch | 29 | 10 | — | 1 | 11 | 7 |
| Christian and Missionary Alliance | 11 | 5 | — | 1 | 4 | 1 |
| Christian Woman's Board of Missions | 3 | 1 | — | — | 1 | 1 |

* Data not corrected by Society.

## BY COUNTRIES AND SOCIETIES

| Latin Americans | | | | Stations | | Christian Community and Contributions | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Total of Native Staff | Ordained Men | Unordained Men: Preachers, Teachers, and Other Workers | Women: Bible Women, Teachers, and Other Workers | Stations with Resident Foreign Missionaries | Sub-stations having Regular Work | Church Organizations | Full Communicants | Christian Adherents: Baptized and Unbaptized of All Ages | Sunday Schools | Sunday School Membership: Teachers and Pupils | Total Contributions of Latin Americans in U. S. Gold |
| 89 | 10 | 79 | — | 11 | 40 | 30 | 9 120 | 15 272 | 59 | 10 600 | $13 904 |
| 10 | — | 10 | — | 1 | 9 | 10 | 1 092 | — | 9 | 752 | — |
| 233 | 25 | 133 | 75 | 49 | 369 | 155 | 12 084 | 4 094 | 277 | 18 452 | $13 738 |
| 32 | — | 31 | 1 | 4 | 148 | 51 | 2 344 | — | 65 | 3 289 | 4 918 |
| 2 | — | 2 | — | — | — | — | — | — | — | — | — |
| 11 | 7 | 3 | 1 | 3 | 7 | 11 | 731 | — | 10 | 145 | 110 |
| 33 | 6 | 26 | 1 | 6 | 32 | 13 | 3 128 | 3 274 | 83 | 6 737 | 5 093 |
| 67 | 4 | 27 | 36 | 9 | 99 | 34 | 2 538 | — | 24 | 2 319 | 174 |
| 10 | 1 | 6 | 3 | 3 | 17 | 8 | 353 | — | 15 | 1 400 | 342 |
| 25 | 1 | 12 | 12 | 1 | 18 | 10 | 312 | 320 | 12 | 705 | 1 686 |
| 12 | — | 9 | 3 | 3 | 19 | 7 | 558 | — | 22 | 873 | 1 044 |
| 7 | 1 | 1 | 5 | 6 | 3 | — | 551 | — | 9 | 602 | 2 713 |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| 5 | 1 | 3 | 1 | 1 | 14 | 5 | 264 | — | 7 | 663 | 251 |
| 11 | 4 | 3 | 4 | 3 | 12 | 15 | 1 252 | 500 | 26 | 1 614 | 1 764 |
| 3 | — | 3 | — | 1 | — | — | — | — | 1 | 85 | — |
| 6 | — | 6 | — | 2 | — | 1 | 53 | — | 3 | 70 | 1 643 |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| 1 | — | — | 1 | 4 | — | — | — | — | — | — | — |
| 8 | — | 1 | 7 | 1 | — | — | — | — | — | — | — |
| 210 | 45 | 132 | 33 | 59 | 99 | 90 | 4 932 | 1 918 | 152 | 7 536 | $109 508 |
| 173 | 36 | 121 | 16 | 25 | 82 | 79 | 4 911 | 1 918 | 133 | 7 042 | 109 134 |
| 16 | — | 15 | 1 | 1 | — | — | — | — | — | — | — |
| 86 | 26 | 60 | — | 6 | 51 | 39 | 3 009 | 1 710 | 66 | 4 869 | 55 011 |
| 6 | 1 | 1 | 4 | 4 | 4 | 6 | 142 | 118 | 7 | 428 | 1 015 |
| 2 | — | 1 | 1 | 1 | 2 | 2 | 47 | — | 3 | 110 | 562 |

## GENERAL AND EVANGELISTIC

| COUNTRIES AND SOCIETIES | Foreign Missionaries | | | | | |
|---|---|---|---|---|---|---|
| | Total of Foreign Missionaries | Ordained Missionaries | Physicians: Men and Women | Lay Missionaries not Physicians (Men) | Married Women not Physicians | Unmarried Women and Widows not Physicians |
| **ARGENTINA—Continued** | | | | | | |
| **American Societies—Continued** | | | | | | |
| For. Dept., International Com., Y. M. C. A. | 8 | — | — | 4 | 4 | — |
| For. Dept., Nat'l Bd., Y. W. C. A., U. S. A. | 4 | — | — | — | — | 4 |
| Foreign Missionary Soc. of the Brethren Ch. | 5 | 2 | — | 1 | 2 | — |
| For. Miss. Board, Southern Baptist Conv. | 12 | 6 | — | — | 6 | — |
| Seventh-Day Adventist Denomination | 37 | 4 | 2 | 13 | 15 | 3 |
| South American Miss. Soc., Luth Gen. Synod. | 2 | 1 | — | — | 1 | — |
| World's Woman's Christian Temperance Union | 1 | — | — | — | — | 1 |
| **British Societies** | | | | | | |
| Totals, 4 British Societies | 83 | 4 | — | 33 | 28 | 18 |
| British and Foreign Bible Society | 2 | — | — | 1 | 1 | — |
| Christian Missions in Many Lands | 40 | — | — | 17 | 16 | 7 |
| Evangelical Union of South America | 18 | — | — | 8 | 8 | 2 |
| South American Missionary Society | 23 | 4 | — | 7 | 3 | 9 |
| **International Societies** | | | | | | |
| Totals, 2 International Societies | 75 | 35 | — | 1 | 17 | 22 |
| Inland-South-America Missionary Union | 2 | — | — | 1 | 1 | — |
| *Salvation Army | 73 | 35 | — | — | 16 | 22 |
| **BOLIVIA** | | | | | | |
| Grand Totals, 6 Societies | 58 | 12 | 1 | 17 | 25 | 3 |
| **American and Canadian Societies** | | | | | | |
| Totals, 4 American and Canadian Societies | 42 | 11 | — | 11 | 17 | 3 |
| Board of For. Miss., Methodist Episcopal Ch. | 23 | 5 | — | 8 | 8 | 2 |
| Canadian Baptist Foreign Mission Board | 10 | 5 | — | — | 5 | — |
| *Peniel Missionary Society | 4 | — | — | 2 | 2 | — |
| Seventh-Day Adventist Denomination | 5 | 1 | — | 1 | 2 | 1 |
| **Australasian Society** | | | | | | |
| Bolivian Indian Mission | 12 | 1 | — | 5 | 6 | — |
| **British Society** | | | | | | |
| Christian Missions in Many Lands | 4 | — | 1 | 1 | 2 | — |

* Data not corrected by Society.

## BY COUNTRIES AND SOCIETIES

| Latin Americans | | | | Stations | | Christian Community and Contributions | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Total of Native Staff | Ordained Men | Unordained Men: Preachers, Teachers, and Other Workers | Women: Bible Women, Teachers, and Other Workers | Stations with Resident Foreign Missionaries | Sub-stations having Regular Work | Church Organizations | Full Communicants | Christian Adherents: Baptized and Unbaptized of All Ages | Sunday Schools | Sunday School Membership: Teachers and Pupils | Total Contributions of Latin Americans in U. S. Gold |
| 5 | — | 5 | — | 1 | — | — | — | — | 1 | 15 | *a* $35 000 |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| — | — | — | — | 1 | — | 1 | — | 75 | 1 | — | — |
| 11 | 7 | 4 | — | 2 | 14 | 14 | 773 | — | 25 | 831 | 3 649 |
| 47 | 2 | 35 | 10 | 6 | 10 | 16 | 900 | — | 28 | 749 | 13 697 |
| — | — | — | — | 1 | 1 | 1 | 40 | 15 | 2 | 40 | *b* 200 |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| 15 | — | 11 | 4 | 23 | 13 | 11 | — | — | 18 | 394 | 374 |
| 7 | — | 7 | — | 1 | — | — | — | — | — | — | — |
| — | — | — | — | 11 | — | — | — | — | — | — | — |
| 4 | — | 3 | 1 | 7 | 8 | 6 | — | — | 9 | 394 | 374 |
| 4 | — | 1 | 3 | 4 | 5 | 5 | — | — | 9 | — | — |
| 22 | 9 | — | 13 | 11 | 4 | — | 21 | — | 1 | 100 | — |
| — | — | — | — | 1 | 1 | — | 21 | — | 1 | 100 | — |
| 22 | 9 | — | 13 | 10 | 3 | — | — | — | — | — | — |
| 8 | — | 5 | 3 | 12 | 2 | 7 | 157 | 90 | 10 | 750 | $2 357 |
| 6 | — | 4 | 2 | 7 | 2 | 7 | 153 | 84 | 9 | 620 | 2 307 |
| 3 | — | 3 | — | 2 | 1 | 3 | 78 | 31 | 6 | 538 | 753 |
| 3 | — | 1 | 2 | 3 | 1 | 3 | 68 | 50 | 2 | 70 | 6 000 |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| — | — | — | — | 1 | — | 1 | 7 | 3 | 1 | 12 | 954 |
| 2 | — | 1 | 1 | 4 | — | — | 4 | 6 | 1 | 130 | 50 |
| — | — | — | — | 1 | — | — | — | — | — | — | — |

*a*. Total receipts of Associations. *b*. Estimate.

## GENERAL AND EVANGELISTIC

| COUNTRIES AND SOCIETIES | Foreign Missionaries | | | | | |
|---|---|---|---|---|---|---|
| | Total of Foreign Missionaries | Ordained Missionaries | Physicians: Men and Women | Lay Missionaries not Physicians (Men) | Married Women not Physicians | Unmarried Women and Widows not Physicians |
| **BRAZIL** | | | | | | |
| GRAND TOTALS, 15 Societies | 337 | 91 | — | 55 | 127 | 64 |
| **American Societies** | | | | | | |
| TOTALS, 9 American Societies | 303 | 90 | — | 44 | 117 | 57 |
| *American Bible Society | 2 | 1 | — | — | 1 | — |
| Board of For. Miss., Presby. Ch. in U. S. A. | 39 | 16 | — | — | 15 | 8 |
| Board of Miss., Meth. Epis. Ch., South | 74 | 21 | — | 3 | 22 | 28 |
| Dom. and For. Miss. Soc., Prot. Epis. Ch | 12 | 5 | — | 1 | 5 | 1 |
| Exec. Com. of For. Miss., Presby. Ch., South | 36 | 11 | — | 4 | 13 | 8 |
| For. Dept., International Com., Y. M. C. A | 20 | — | — | 10 | 10 | — |
| For. Miss. Board, Southern Baptist Convention | 53 | 26 | — | — | 24 | 3 |
| Mackenzie College, Sao Paulo | 18 | 1 | — | 11 | 5 | 1 |
| Seventh-Day Adventist Denomination | 54 | 9 | — | 15 | 22 | 8 |
| **British Societies** | | | | | | |
| TOTALS, 4 British Societies | 24 | 1 | — | 9 | 8 | 6 |
| Christian Missions in Many Lands | 2 | — | — | 1 | 1 | — |
| Evangelical Union of South America | 15 | — | — | 7 | 6 | 2 |
| *Maranham Christian Mission | 7 | 1 | — | 1 | 1 | 4 |
| **International Society** | | | | | | |
| Inland-South-America Missionary Union | 5 | — | — | 2 | 2 | 1 |
| **Latin American Societies** | | | | | | |
| TOTALS, 3 National and Indigenous Societies | — | — | — | — | — | — |
| *Congregational Union of Brazil | — | — | — | — | — | — |
| *Gen. Assembly, Presby. Church of Brasil | — | — | — | — | — | — |
| *Independent Presbyterian Church of Brazil | — | — | — | — | — | — |
| **BRITISH GUIANA** | | | | | | |
| GRAND TOTALS, 15 Societies | 103 | 52 | — | 12 | 33 | 6 |
| **American and Canadian Societies** | | | | | | |
| TOTALS, 8 American and Canadian Societies | 28 | 12 | — | 4 | 11 | 1 |
| Bd. of For. Miss., Internat'l Apos. Holiness U'n | 2 | 1 | — | — | 1 | — |
| Bd. of For. Miss., Gen. Synod, Evan. Luth Ch | — | — | — | — | — | — |
| Board of For. Miss., Presby. Ch. in Canada | 5 | 3 | — | — | 2 | — |
| Foreign Mission Board of the Christian Ch | — | — | — | — | — | — |

* Data not corrected by Society.

## BY COUNTRIES AND SOCIETIES

| Latin Americans | | | | Stations | | Christian Community and Contributions | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Total of Native Staff | Ordained Men | Unordained Men: Preachers, Teachers, and Other Workers | Women: Bible Women, Teachers, and Other Workers | Stations with Resident Foreign Missionaries | Sub-stations having Regular Work | Church Organizations | Full Communicants | Christian Adherents: Baptized and Unbaptized of All Ages | Sunday Schools | Sunday School Membership: Teachers and Pupils | Total Contributions of Latin Americans in U. S. Gold |
| 398 | 189 | 158 | 51 | 75 | 364 | 478 | 49 623 | 648 | 474 | 17 252 | $229 155 |
| 292 | 93 | 153 | 46 | 66 | 359 | 291 | 25 945 | 636 | 418 | 15 619 | 165 719 |
| 8 | — | 8 | — | 1 | — | — | — | — | — | — | — |
| — | — | — | — | 14 | — | — | — | — | — | — | — |
| 52 | 23 | 18 | 11 | 14 | 64 | 78 | 6 957 | 636 | 109 | 5 034 | 21 705 |
| 13 | 13 | — | — | 3 | 33 | — | 1 382 | — | 22 | 1 052 | 8 821 |
| 18 | 7 | 11 | — | 11 | 88 | 22 | 3 252 | — | 28 | *a* 222 | 11 143 |
| 5 | — | 5 | — | 4 | — | — | — | — | 4 | 158 | *b* 32 129 |
| 107 | 45 | 59 | 3 | 11 | 150 | 161 | 12 516 | — | 170 | 7 170 | 71 741 |
| 38 | 3 | 12 | 23 | 1 | — | — | — | — | — | — | — |
| 51 | 2 | 40 | 9 | 7 | 24 | 30 | 1 838 | — | 85 | 1 983 | 20 180 |
| 10 | — | 5 | 5 | 9 | 4 | 12 | 678 | — | 6 | — | 3 436 |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| 10 | — | 5 | 5 | 7 | 2 | 9 | 678 | — | 6 | — | 3 436 |
| — | — | — | — | 1 | 2 | 3 | — | — | — | — | — |
| — | — | — | — | — | 1 | — | — | 12 | 1 | — | — |
| 96 | 96 | — | — | — | — | 175 | 23 000 | — | 49 | 1 633 | 60 000 |
| 9 | 9 | — | — | — | — | 15 | 2 000 | — | — | — | — |
| 67 | 67 | — | — | — | — | 99 | 14 000 | — | *a* 49 | *a* 1 633 | 60 000 |
| 20 | 20 | — | — | — | — | 61 | 7 000 | — | — | — | — |
| 330 | 27 | 238 | 65 | 30 | 160 | 126 | 24 029 | 3 068 | 122 | 9 526 | $41 894 |
| 94 | 2 | 27 | 65 | 11 | 56 | 15 | 1 023 | 373 | 31 | 1 201 | 5 279 |
| 1 | — | — | 1 | 1 | 1 | 2 | — | — | — | — | — |
| 3 | 1 | 2 | — | — | 4 | 4 | 335 | — | 4 | 175 | — |
| 83 | — | 20 | 63 | 3 | 46 | 1 | 321 | 354 | 22 | 938 | 4 759 |
| 2 | 1 | 1 | — | — | 4 | 2 | 300 | — | 2 | — | 200 |

*a*. Partial data. *b*. Total receipts of Associations.

## GENERAL AND EVANGELISTIC

| COUNTRIES AND SOCIETIES | Foreign Missionaries | | | | | |
|---|---|---|---|---|---|---|
| | Total of Foreign Missionaries | Ordained Missionaries | Physicians: Men and Women | Lay Missionaries not Physicians (Men) | Married Women not Physicians | Unmarried Women and Widows not Physicians |
| **BRITISH GUIANA—Continued** | | | | | | |
| **American and Canadian Societies—Cont.** | | | | | | |
| *For. Miss. Board, National Baptist Convention | 2 | 2 | — | — | — | — |
| Home and For. Miss. Dept., African M. E. Ch. | 8 | 4 | — | — | 4 | — |
| Seventh-Day Adventist Denomination | 9 | 1 | — | 4 | 3 | 1 |
| Seventh-Day Baptist Missionary Society | 2 | 1 | — | — | 1 | — |
| **British Societies** | | | | | | |
| Totals, 4 British Societies | 58 | 31 | — | 8 | 16 | 3 |
| Christian Missions in Many Lands | 17 | — | — | 7 | 7 | 3 |
| London Missionary Society | 2 | 1 | — | — | 1 | — |
| *Society for the Propagation of the Gospel | 21 | 20 | — | 1 | — | — |
| *Wesleyan Methodist Missionary Society | 18 | 10 | — | — | 8 | — |
| **International Societies** | | | | | | |
| Totals, 2 International Societies | 13 | 6 | — | — | 5 | 2 |
| Moravian Church | — | — | — | — | — | — |
| *Salvation Army | 13 | 6 | — | — | 5 | 2 |
| **Latin American Society** | | | | | | |
| Congregational Union of British Guiana | 4 | 3 | — | — | 1 | — |
| **CHILE** | | | | | | |
| Grand Totals, 9 Societies | 166 | 44 | 3 | 16 | 44 | 59 |
| **American Societies** | | | | | | |
| Totals, 6 American Societies | 99 | 30 | — | 7 | 33 | 29 |
| *American Bible Society | — | — | — | — | — | — |
| Board of For. Miss., Methodist Episcopal Ch. | 55 | 14 | — | 4 | 15 | 22 |
| Board of For. Miss., Presby. Ch. in U. S. A. | 21 | 9 | — | — | 9 | 3 |
| Christian and Missionary Alliance | 9 | 4 | — | — | 3 | 2 |
| For. Dept., International Com., Y. M. C. A. | 2 | — | — | 1 | 1 | — |
| Seventh-Day Adventist Denomination | 12 | 3 | — | 2 | 5 | 2 |
| **British Societies** | | | | | | |
| Totals, 2 British Societies | 49 | 5 | 3 | 9 | 8 | 24 |
| British and Foreign Bible Society | 10 | 1 | — | 7 | 1 | 1 |
| South American Missionary Society | 39 | 4 | 3 | 2 | 7 | 23 |
| **International Society** | | | | | | |
| *Salvation Army | 18 | 9 | — | — | 3 | 6 |

* Data not corrected by Society.

## BY COUNTRIES AND SOCIETIES

| Latin Americans | | | | Stations | | Christian Community and Contributions | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Total of Native Staff | Ordained Men | Unordained Men: Preachers, Teachers, and Other Workers | Women: Bible Women, Teachers, and Other Workers | Stations with Resident Foreign Missionaries | Sub-stations having Regular Work | Church Organizations | Full Communicants | Christian Adherents: Baptized and Unbaptized of All Ages | Sunday Schools | Sunday School Membership: Teachers and Pupils | Total Contributions of Latin Americans in U. S. Gold |
| — | — | — | — | 2 | — | — | — | — | — | — | $— |
| — | — | — | — | 3 | 1 | 4 | — | — | — | — | — |
| 3 | — | 3 | — | 1 | — | 1 | 30 | 15 | 2 | 50 | 216 |
| 2 | — | 1 | 1 | 1 | — | 1 | 37 | 4 | 1 | 38 | 104 |
| 214 | 15 | 199 | — | 15 | 54 | 62 | 18 366 | 1 330 | 42 | 3 597 | 35 469 |
| — | — | — | — | 6 | — | — | — | — | — | — | — |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| 72 | 14 | 58 | — | 3 | 17 | 20 | 13 634 | — | — | — | — |
| 142 | 1 | 141 | — | 5 | 37 | 42 | 4 732 | 1 330 | 42 | 3 597 | 35 469 |
| 15 | 3 | 12 | — | 2 | 6 | 3 | 587 | 1 047 | 3 | 598 | 1 146 |
| 15 | 3 | 12 | — | — | 4 | 3 | 587 | 1 047 | 3 | 598 | 1 146 |
| — | — | — | — | 2 | 2 | — | — | — | — | — | — |
| 7 | 7 | — | — | 2 | 44 | 46 | 4 053 | 318 | 46 | 4 130 | — |
| 148 | 34 | 74 | 40 | 28 | 133 | 77 | 4 247 | 2 046 | 155 | 7 709 | $55 793 |
| 129 | 31 | 65 | 33 | 18 | 127 | 70 | 4 247 | 2 046 | 150 | 7 259 | 55 793 |
| 6 | — | 6 | — | — | — | — | — | — | — | — | — |
| 35 | 15 | 20 | — | 5 | 51 | 23 | 1 700 | 1 777 | 57 | 3 704 | 18 850 |
| 50 | 10 | 19 | 21 | 4 | 34 | 17 | 932 | 114 | 35 | 2 320 | 8 446 |
| 19 | 5 | 5 | 9 | 4 | 28 | 12 | 1 000 | 120 | 8 | 438 | 1 226 |
| 1 | — | 1 | — | 1 | — | — | — | — | 1 | 6 | a 9 102 |
| 18 | 1 | 14 | 3 | 4 | 14 | 18 | 615 | 35 | 49 | 791 | 18 169 |
| 11 | — | 9 | 2 | 5 | 6 | 7 | — | — | 5 | 450 | — |
| 3 | — | 3 | — | 1 | — | — | — | — | — | — | — |
| 8 | — | 6 | 2 | 4 | 6 | 7 | — | — | 5 | 450 | — |
| 8 | 3 | — | 5 | 5 | — | — | — | — | — | — | — |

a. Total receipts of Associations.

## GENERAL AND EVANGELISTIC

| COUNTRIES AND SOCIETIES | Foreign Missionaries | | | | | |
|---|---|---|---|---|---|---|
| | Total of Foreign Missionaries | Ordained Missionaries | Physicians: Men and Women | Lay Missionaries not Physicians (Men) | Married Women not Physicians | Unmarried Women and Widows not Physicians |
| **COLOMBIA** | | | | | | |
| Grand Totals, 3 Societies | 18 | 5 | — | 3 | 8 | 2 |
| **American Societies** | | | | | | |
| Totals, 2 American Societies | 18 | 5 | — | 3 | 8 | 2 |
| *American Bible Society | — | — | — | — | — | — |
| Board of For. Miss., Presby. Ch. in U. S. A. | 18 | 5 | — | 3 | 8 | 2 |
| **British Society** | | | | | | |
| British and Foreign Bible Society | — | — | — | — | — | — |
| **DUTCH GUIANA** | | | | | | |
| Grand Totals, 2 Societies | 89 | 27 | — | 15 | 40 | 7 |
| **American Society** | | | | | | |
| For. Miss. Board, National Baptist Convention | 1 | 1 | — | — | — | — |
| **International Society** | | | | | | |
| Moravian Church | 88 | 26 | — | 15 | 40 | 7 |
| **ECUADOR** | | | | | | |
| Grand Totals, 4 Societies | 12 | 4 | — | 3 | 5 | — |
| **American Societies** | | | | | | |
| Totals, 3 American Societies | 12 | 4 | — | 3 | 5 | — |
| Christian and Missionary Alliance | 5 | 3 | — | — | 2 | — |
| Ecuador Coast Mission | 2 | — | — | 1 | 1 | — |
| Seventh-Day Adventist Denomination | 5 | 1 | — | 2 | 2 | — |
| **British Society** | | | | | | |
| British and Foreign Bible Society | — | — | — | — | — | — |

* Data not corrected by Society.

## BY COUNTRIES AND SOCIETIES

| Latin Americans | | | | Stations | | Christian Community and Contributions | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Total of Native Staff | Ordained Men | Unordained Men: Preachers, Teachers, and Other Workers | Women: Bible Women, Teachers, and Other Workers | Stations with Resident Foreign Missionaries | Sub-stations having Regular Work | Church Organizations | Full Communicants | Christian Adherents: Baptized and Unbaptized of All Ages | Sunday Schools | Sunday School Membership: Teachers and Pupils | Total Contributions of Latin Americans in U. S. Gold |
| 45 | 5 | 19 | 21 | 5 | 8 | 3 | 326 | 58 | 8 | 558 | $1 041 |
| 43 | 5 | 17 | 21 | 5 | 8 | 3 | 326 | 58 | 8 | 558 | 1 041 |
| 3 | — | 3 | — | — | — | — | — | — | — | — | — |
| 40 | 5 | 14 | 21 | 5 | 8 | 3 | 326 | 58 | 8 | 558 | 1 041 |
| 2 | — | 2 | — | — | — | — | — | — | — | — | — |
| 73 | 8 | 65 | — | 14 | 78 | 31 | 7 786 | 20 320 | 47 | 4 032 | $14 106 |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| 73 | 8 | 65 | — | 13 | 78 | 31 | 7 786 | 20 320 | 47 | 4 032 | 14 106 |
| 7 | — | 5 | 2 | 4 | 3 | 2 | 40 | 19 | 4 | 30 | $762 |
| 6 | — | 4 | 2 | 4 | 3 | 2 | 40 | 19 | 4 | 30 | 762 |
| 2 | — | — | 2 | 2 | 3 | 1 | 21 | 15 | 2 | — | — |
| | | | | 1 | | | | | | | |
| 4 | — | 4 | — | 1 | — | 1 | 19 | 4 | 2 | 30 | 762 |
| 1 | — | 1 | — | — | — | — | — | — | — | — | — |

## GENERAL AND EVANGELISTIC

| COUNTRIES AND SOCIETIES | Foreign Missionaries | | | | | |
|---|---|---|---|---|---|---|
| | Total of Foreign Missionaries | Ordained Missionaries | Physicians: Men and Women | Lay Missionaries not Physicians (Men) | Married Women not Physicians | Unmarried Women and Widows not Physicians |
| **PARAGUAY** | | | | | | |
| GRAND TOTALS, 7 Societies | 30 | 4 | — | 13 | 10 | 3 |
| **American Societies** | | | | | | |
| TOTALS, 2 American Societies | — | — | — | — | — | — |
| Board of For. Miss., Methodist Episcopal Ch | — | — | — | — | — | — |
| Seventh-Day Adventist Denomination | — | — | — | — | — | — |
| **British Societies** | | | | | | |
| TOTALS, 3 British Societies | 19 | 1 | — | 11 | 7 | — |
| British and Foreign Bible Society | 1 | — | — | 1 | — | — |
| Christian Missions in Many Lands | 4 | — | — | 2 | 2 | — |
| South American Missionary Society | 14 | 1 | — | 8 | 5 | — |
| **International Societies** | | | | | | |
| TOTALS, 2 International Societies | 11 | 3 | — | 2 | 3 | 3 |
| Inland-South-America Missionary Union | 6 | 1 | — | 2 | 2 | 1 |
| *Salvation Army | 5 | 2 | — | — | 1 | 2 |
| **PERU** | | | | | | |
| GRAND TOTALS, 7 Societies | 50 | 8 | — | 14 | 19 | 9 |
| **American Societies** | | | | | | |
| TOTALS, 4 American Societies | 25 | 5 | — | 8 | 11 | 1 |
| *American Bible Society | — | — | — | — | — | — |
| Board of For. Miss., Methodist Episcopal Ch | 13 | 4 | — | 3 | 6 | — |
| Gospel Missionary Society | 2 | — | — | 1 | 1 | — |
| Seventh-Day Adventist Denomination | 10 | 1 | — | 4 | 4 | 1 |
| **British Societies** | | | | | | |
| TOTALS, 2 British Societies | 22 | 1 | — | 6 | 7 | 8 |
| British and Foreign Bible Society | 2 | 1 | — | — | 1 | — |
| Evangelical Union of South America | 20 | — | — | 6 | 6 | 8 |
| **International Society** | | | | | | |
| *Salvation Army | 3 | 2 | — | — | 1 | — |

* Data not corrected by Society.

## BY COUNTRIES AND SOCIETIES

| Latin Americans | | | | Stations | | Christian Community and Contributions | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Total of Native Staff | Ordained Men | Unordained Men: Preachers, Teachers, and Other Workers | Women: Bible Women, Teachers, and Other Workers | Stations with Resident Foreign Missionaries | Sub-stations having Regular Work | Church Organizations | Full Communicants | Christian Adherents: Baptized and Unbaptized of All Ages | Sunday Schools | Sunday School Membership: Teachers and Pupils | Total Contributions of Latin Americans in U. S. Gold |
| 20 | 4 | 13 | 3 | 8 | 11 | 9 | 293 | 28 | 20 | 485 | $4 041 |
| 15 | 2 | 10 | 3 | — | 10 | 8 | 293 | 28 | 17 | 395 | 4 041 |
| 6 | 1 | 4 | 1 | — | 3 | 1 | 52 | 28 | 3 | 102 | 219 |
| 9 | 1 | 6 | 2 | — | 7 | 7 | 241 | — | 14 | 293 | 3 822 |
| — | — | — | — | 4 | 1 | 1 | — | — | 1 | 40 | — |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| — | — | — | — | 1 | — | — | — | — | — | — | — |
| — | — | — | — | 2 | 1 | 1 | — | — | 1 | 40 | — |
| 5 | 2 | 3 | — | 4 | — | — | — | — | 2 | 50 | — |
| 3 | — | 3 | — | 2 | — | — | — | — | 2 | 50 | — |
| 2 | 2 | — | — | 2 | — | — | — | — | — | — | — |
| 60 | 6 | 31 | 23 | 15 | 11 | 13 | 781 | 1 165 | 26 | 1 322 | $2 269 |
| 47 | 6 | 20 | 21 | 7 | 11 | 8 | 682 | 1 041 | 19 | 1 221 | 1 783 |
| 4 | — | 4 | — | — | — | — | — | — | — | — | — |
| 37 | 6 | 11 | 20 | 4 | 7 | 3 | 360 | 841 | 8 | 646 | 647 |
| — | — | — | — | 1 | 1 | 1 | — | — | 1 | 25 | — |
| 6 | — | 5 | 1 | 2 | 3 | 4 | 322 | 200 | 10 | 550 | 1 136 |
| 11 | — | 11 | — | 6 | — | 3 | — | — | 5 | — | 486 |
| 8 | — | 8 | — | 1 | — | — | — | — | — | — | — |
| 3 | — | 3 | — | 5 | — | 3 | — | — | 5 | — | 486 |
| 2 | — | — | 2 | 2 | — | 2 | 99 | 124 | 2 | 101 | — |

## GENERAL AND EVANGELISTIC

| COUNTRIES AND SOCIETIES | Foreign Missionaries | | | | | |
|---|---|---|---|---|---|---|
| | Total of Foreign Missionaries | Ordained Missionaries | Physicians: Men and Women | Lay Missionaries not Physicians (Men) | Married Women not Physicians | Unmarried Women and Widows not Physicians |
| **URUGUAY** | | | | | | |
| GRAND TOTALS, 8 Societies | 45 | 8 | — | 9 | 17 | 11 |
| **American Societies** | | | | | | |
| TOTALS, 5 American Societies | 33 | 5 | — | 8 | 13 | 7 |
| *American Bible Society | — | — | — | — | — | — |
| Board of For. Miss., Methodist Episcopal Ch | 12 | 2 | — | 2 | 4 | 4 |
| For. Dept., International Com., Y. M. C. A. | 6 | — | — | 3 | 3 | — |
| For. Miss. Board, Southern Baptist Convention | 4 | 2 | — | — | 2 | — |
| Seventh-Day Adventist Denomination | 11 | 1 | — | 3 | 4 | 3 |
| **British Societies** | | | | | | |
| TOTALS, 2 British Societies | 3 | — | — | 1 | 1 | 1 |
| British and Foreign Bible Society | — | — | — | — | — | — |
| Christian Missions in Many Lands | 3 | — | — | 1 | 1 | 1 |
| **International Society** | | | | | | |
| *Salvation Army | 9 | 3 | — | — | 3 | 3 |
| **VENEZUELA** | | | | | | |
| GRAND TOTALS, 7 Societies | 27 | 7 | — | 10 | 8 | 2 |
| **American Societies** | | | | | | |
| TOTALS, 4 American Societies | 18 | 5 | — | 5 | 6 | 2 |
| *American Bible Society | — | — | — | — | — | — |
| Board of For. Miss., Presby. Ch. in U. S. A. | 4 | 2 | — | — | 2 | — |
| Scandinavian Alliance Miss. of North America | 8 | 2 | — | 2 | 2 | 2 |
| Seventh-Day Adventist Denomination | 6 | 1 | — | 3 | 2 | — |
| **British Societies** | | | | | | |
| TOTALS, 3 British Societies | 9 | 2 | — | 5 | 2 | — |
| British and Foreign Bible Society | 1 | — | — | 1 | — | — |
| Christian Missions in Many Lands | 6 | — | — | 4 | 2 | — |
| *Society for the Propagation of the Gospel | 2 | 2 | — | — | — | — |

* Data not corrected by Society.

## BY COUNTRIES AND SOCIETIES

| Latin Americans | | | | Stations | | Christian Community and Contributions | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Total of Native Staff | Ordained Men | Unordained Men: Preachers, Teachers, and Other Workers | Women: Bible Women, Teachers, and Other Workers | Stations with Resident Foreign Missionaries | Sub-stations having Regular Work | Church Organizations | Full Communicants | Christian Adherents: Baptized and Unbaptized of All Ages | Sunday Schools | Sunday School Membership: Teachers and Pupils | Total Contributions of Latin Americans in U. S. Gold |
| 32 | 7 | 16 | 9 | 8 | 25 | 16 | 884 | 427 | 29 | 1 451 | $29 384 |
| 31 | 7 | 15 | 9 | 4 | 23 | 16 | 884 | 427 | 29 | 1 451 | 29 384 |
| 1 | — | 1 | — | — | — | — | — | — | — | — | — |
| 27 | 7 | 11 | 9 | 1 | 18 | 10 | 759 | 427 | 20 | 1 248 | 9 488 |
| 1 | — | 1 | — | 1 | — | 1 | 25 | — | 2 | 60 | 177 |
| 2 | — | 2 | — | 1 | 5 | 5 | 100 | — | 6 | 135 | 5 189 |
| 1 | — | 1 | — | 1 | 2 | — | — | — | — | — | — |
| 1 | — | 1 | — | — | — | — | — | — | — | — | — |
| — | — | — | — | 1 | 2 | — | — | — | — | — | — |
| — | — | — | — | 3 | — | — | — | — | — | — | — |
| 11 | 1 | 7 | 3 | 9 | 1 | 4 | 139 | 5 | 2 | 88 | $719 |
| 8 | 1 | 4 | 3 | 4 | — | 2 | 70 | 5 | 2 | 88 | 380 |
| 1 | — | 1 | — | — | — | — | — | — | — | — | — |
| 4 | 1 | — | 3 | 1 | — | 1 | 47 | 5 | 1 | 65 | 104 |
| 3 | — | 3 | — | 2 | — | — | — | — | — | — | — |
| | | | | 1 | — | 1 | 23 | — | 1 | 23 | 276 |
| 3 | — | 3 | — | 5 | 1 | 2 | 69 | — | — | — | 339 |
| 3 | — | 3 | — | 1 | — | — | — | — | — | — | — |
| — | — | — | — | 3 | — | — | — | — | — | — | — |
| — | — | — | — | 1 | 1 | 2 | 69 | — | — | — | 339 |

*a*. Total receipts of Associations.

## EDUCATIONAL SUMMARIES BY COUNTRIES

| COUNTRIES AND SOCIETIES | Schools and Enrolment | | | | | | |
|---|---|---|---|---|---|---|---|
| | Total Under Instruction | Theological, Normal and Training Schools | Students Enrolled in the Foregoing | Boarding and High Schools | Pupils Enrolled in the Foregoing | Elementary and Village Schools | Pupils Enrolled in the Foregoing |
| GRAND TOTALS | 138 925 | 33 | 727 | 138 | 12 890 | 1 089 | 125 308 |
| MEXICO | 12 698 | 7 | 284 | 52 | 5 393 | 138 | 7 021 |
| CENTRAL AMERICA, PANAMA AND CANAL ZONE | 2 582 | 1 | 12 | 3 | 163 | 34 | 2 407 |
| WEST INDIES | 90 625 | 10 | 87 | 34 | 2 383 | 651 | 88 155 |
| Bahama Islands | — | — | — | — | — | — | — |
| Cuba | 4 154 | — | — | 18 | 1 507 | 49 | 2 647 |
| Haiti and Santo Domingo | 1 287 | — | — | 2 | 191 | 23 | 1 096 |
| Jamaica | 48 889 | 3 | 37 | 3 | 184 | 360 | 48 668 |
| Lesser Antilles | 34 227 | 4 | 25 | 6 | 302 | 197 | 33 900 |
| Porto Rico | 2 068 | 3 | 25 | 5 | 199 | 22 | 1 844 |
| SOUTH AMERICA | 33 020 | 15 | 344 | 49 | 4 951 | 266 | 27 725 |
| Argentina | 6 220 | 1 | 126 | 2 | 42 | 35 | 6 052 |
| Bolivia | 704 | — | — | 3 | 650 | 4 | 54 |
| Brazil | 5 542 | 5 | 68 | 19 | 2 949 | 44 | 2 525 |
| British Guiana | 10 519 | 1 | 20 | 2 | 37 | 91 | 10 462 |
| Chile | 2 206 | 2 | 54 | 16 | 1 164 | 7 | 988 |
| Colombia | 789 | 1 | 10 | 3 | 53 | 12 | 726 |
| Dutch Guiana | 5 816 | 2 | 49 | — | — | 56 | 5 767 |
| Ecuador | — | — | — | — | — | — | — |
| Paraguay | 248 | 1 | — | 1 | 16 | 5 | 232 |
| Peru | 704 | — | — | 2 | 40 | 9 | 664 |
| Uruguay | 227 | 2 | 17 | — | — | 2 | 210 |
| Venezuela | 45 | — | — | 1 | — | 1 | 45 |

In reading totals in these statistics it should be remembered that they include a number of countries which are not generally considered as "Latin America," as their life, government and religion are dominantly Anglo-Saxon rather than Latin. The Pan-American Union, for example, does not include the following countries in its scope, nor are their problems generally those where Latin languages and inheritance are predominant: Bahama Islands, Jamaica, Lesser Antilles, British Honduras, Canal Zone, British and Dutch Guiana. In calculating, it is important to remember this. As these countries have large religious forces at work among the Europeans resident there, the totals for Latin America proper are much less than the grand totals here given.

## EDUCATIONAL SUMMARIES BY SOCIETIES

| COUNTRIES AND SOCIETIES | Schools and Enrolment | | | | | | |
|---|---|---|---|---|---|---|---|
| | Total Under Instruction | Theological, Normal and Training Schools | Students Enrolled in the Foregoing | Boarding and High Schools | Pupils Enrolled in the Foregoing | Elementary and Village Schools | Pupils Enrolled in the Foregoing |
| Grand Totals, 47 Societies | 138 925 | 33 | 727 | 138 | 12 890 | 1 089 | 125 308 |
| Totals, 31 American and Canadian Societies | 46 874 | 22 | 596 | 125 | 12 479 | 429 | 33 799 |
| American Baptist Home Mission Society | 755 | 1 | — | 2 | 180 | 11 | 575 |
| American Board of Commissioners for For. Miss. | 626 | 2 | 5 | 4 | 263 | 6 | 358 |
| American Friends' Board of Foreign Missions | 1 680 | — | — | 9 | 709 | 20 | 971 |
| American Missionary Association | — | — | — | 1 | — | — | — |
| Board of For. Miss., Asso. Ref. Presbyterian Ch. | 358 | 1 | — | 4 | 358 | — | — |
| Board of For. Miss., Methodist Episcopal Ch. | 8 075 | 1 | 9 | 16 | 1 528 | 87 | 6 538 |
| Board of For. Miss., Presbyterian Ch. in Canada | 14 456 | — | — | 6 | 302 | 93 | 14 154 |
| Board of For. Miss., Presbyterian Ch. in U. S. A. | 3 717 | 4 | 30 | 22 | 1 265 | 46 | 2 422 |
| Board of Home Miss., Methodist Episcopal Ch. | 502 | — | — | 2 | 80 | 6 | 422 |
| Board of Home Miss., Presby. Ch. in U. S. A. | 1 156 | 1 | 13 | 1 | 105 | 8 | 1 038 |
| Bd. of Miss. for Latin Am., Gen'l Coun., Luth. | 70 | 1 | 5 | — | — | 1 | 65 |
| Board of Miss., Friends' Ch. of California | 177 | — | — | 2 | 103 | 2 | 74 |
| Board of Miss., Methodist Epis. Ch., South | 5 990 | 2 | 280 | 24 | 5 110 | 5 | 600 |
| Canadian Baptist Foreign Mission Board | 30 | — | — | — | — | 1 | 30 |
| Christian and Missionary Alliance | 80 | — | — | — | — | 2 | 80 |
| Christian Woman's Board of Missions | 1 520 | 1 | 7 | 1 | — | 14 | 1 513 |
| Dom. and For. Miss. Soc., Prot. Epis. Ch. | 1 606 | — | — | 1 | 21 | 28 | 1 585 |
| Exec. Com. of For. Miss., Presby. Ch., South. | 1 123 | 1 | 8 | 7 | 561 | 15 | 554 |
| Foreign Christian Missionary Society | — | — | — | — | — | 1 | — |
| For. Dept., International Com., Y. M. C. A. | 869 | — | — | 6 | 869 | — | — |
| For. Miss. Board, Southern Baptist Conv. | 1 476 | 4 | 59 | 6 | 238 | 51 | 1 179 |
| General Miss. Board, Free Methodist Church | 28 | — | — | — | — | 2 | 28 |
| Gospel Missionary Society | — | — | — | — | — | 1 | — |
| Home and For. Miss. Dept., African M. E. Ch. | 452 | — | — | 2 | 37 | 6 | 415 |
| Home Miss. Bd., Southern Baptist Convention | 330 | — | — | 1 | — | 8 | 330 |
| Mackenzie College, Sao Paulo | 877 | 1 | 4 | 2 | 693 | 1 | 180 |
| Peniel Missionary Society | 105 | — | — | — | — | 2 | 105 |
| Seventh-Day Adventist Denomination | 333 | 2 | 176 | 2 | 57 | 1 | 100 |
| South American Miss. Soc., Luth. Gen'l Synod | 30 | — | — | — | — | 1 | 30 |
| Woman's American Baptist Home Miss. Soc. | 53 | — | — | 4 | — | 5 | 53 |
| Woman's Home Miss. Soc., Meth. Epis. Ch. | 400 | — | — | — | — | 5 | 400 |
| Totals, 1 Australasian Society | 49 | — | — | 1 | 25 | 2 | 24 |
| Bolivian Indian Mission | 49 | — | — | 1 | 25 | 2 | 24 |
| Totals, 8 British Societies | 45 238 | 5 | 45 | 10 | 290 | 294 | 44 903 |
| Baptist Missionary Society | 91 | 1 | 11 | 1 | 80 | — | — |
| Christian Missions in Many Lands | — | — | — | — | — | 2 | — |
| Evangelical Union of South America | 45 | — | — | — | — | 2 | 45 |
| For. Miss. Com., United Free Ch. of Scotland | 7 753 | 1 | 3 | — | — | 57 | 7 750 |
| Maranham Christian Mission | — | — | — | — | — | 1 | — |
| Society for the Propagation of the Gospel | 31 | 3 | 31 | — | — | — | — |
| South American Missionary Society | 5 432 | — | — | 7 | — | 21 | 5 432 |
| Wesleyan Methodist Missionary Society | 31 886 | — | — | 2 | 210 | 211 | 31 676 |

## EDUCATIONAL SUMMARIES BY SOCIETIES

| COUNTRIES AND SOCIETIES | Schools and Enrolment | | | | | | |
|---|---|---|---|---|---|---|---|
| | Total Under Instruction | Theological, Normal and Training Schools | Students Enrolled in the Foregoing | Boarding and High Schools | Pupils Enrolled in the Foregoing | Elementary and Village Schools | Pupils Enrolled in the Foregoing |
| Totals, 3 International Societies | 22 372 | 6 | 86 | 1 | 16 | 175 | 22 270 |
| Inland-South-America Missionary Union | 51 | 1 | — | 1 | 16 | 1 | 35 |
| Moravian Church | 22 272 | 5 | 86 | — | — | 173 | 22 186 |
| Salvation Army | 49 | — | — | — | — | 1 | 49 |
| Totals, 4 Latin-American Societies | 24 392 | — | — | 1 | 80 | 189 | 24 312 |
| Baptist Church in Trinidad | 196 | — | — | — | — | 1 | 196 |
| Congregational Union of British Guiana | 3 532 | — | — | — | — | 29 | 3 532 |
| Congregational Union of Jamaica | 2 710 | — | — | — | — | 26 | 2 710 |
| Jamaica Baptist Union | 17 954 | — | — | 1 | 80 | 133 | 17 874 |

## EDUCATIONAL BY COUNTRIES AND SOCIETIES

| COUNTRIES AND SOCIETIES | Schools and Enrolment | | | | | | |
|---|---|---|---|---|---|---|---|
| | Total Under Instruction | Theological, Normal and Training Schools | Students Enrolled in the Foregoing | Boarding and High Schools | Pupils Enrolled in the Foregoing | Elementary and Village Schools | Pupils Enrolled in the Foregoing |
| **MEXICO** | | | | | | | |
| **American Societies** | | | | | | | |
| Totals, 13 American Societies | 12 698 | 7 | 284 | 52 | 5 393 | 138 | 7 021 |
| *American Baptist Home Mission Society | — | 1 | — | — | — | — | — |
| American Bd. of Commissioners for For. Miss. | 626 | 2 | 5 | 4 | 263 | 6 | 358 |
| American Friends' Board of Foreign Miss. | 642 | — | — | 4 | 338 | 5 | 304 |
| Board of For. Miss., Assoc. Ref. Presby. Ch. | 358 | 1 | — | 4 | 358 | — | — |
| Board of For. Miss., Meth. Episcopal Ch. | 4 785 | — | — | 7 | 121 | 62 | 4 664 |
| Board of For. Miss., Presby. Ch. in U. S. A. | 1 140 | 1 | 4 | *a* 11 | 721 | 19 | 415 |
| Board of Miss., Methodist Epis. Ch., South | 3 581 | 1 | 270 | 9 | 3 311 | — | — |
| Christian Woman's Board of Missions | 662 | — | — | 1 | — | 4 | 662 |
| Dom. and For. Miss. Soc., Prot. Epis. Ch. | 21 | — | — | 1 | 21 | — | — |
| Exec. Com. of For. Miss., Presby. Ch., South | 499 | — | — | 2 | 50 | 11 | 449 |
| For. Dept., International Com., Y. M. C. A. | 120 | — | — | 2 | 120 | — | — |
| For. Miss. Bd., Southern Baptist Convention | 211 | 1 | 5 | 3 | 90 | 26 | 116 |
| Woman's American Baptist Home Miss. Soc. | 53 | — | — | 4 | — | 5 | *b* 53 |
| **CENTRAL AMERICA AND PANAMA** | | | | | | | |
| Grand Totals, 6 Societies | 2 582 | 1 | 12 | 3 | 163 | 34 | 2 407 |
| **American Societies** | | | | | | | |
| Totals, 4 American Societies | 393 | 1 | 12 | 2 | 103 | 6 | 278 |
| Board of For. Miss., Methodist Epis. Ch. | 125 | — | — | — | — | 1 | 125 |
| Board of For. Miss., Presby. Ch. in U. S. A. | 30 | 1 | 12 | — | — | 1 | 18 |
| Board of Missions, Friends' Ch. of California | 177 | — | — | 2 | 103 | 2 | 74 |
| Dom. and For. Miss. Soc., Prot. Epis. Ch. | 61 | — | — | — | — | 2 | 61 |
| **British Society** | | | | | | | |
| *Wesleyan Methodist Missionary Society | 1 521 | — | — | 1 | 60 | 17 | 1 461 |
| **International Society** | | | | | | | |
| Moravian Church | 668 | — | — | — | — | 11 | 668 |

* Data not corrected by Society.

*a.* Includes one college, with twenty pupils.

*b.* Partial data.

## EDUCATIONAL BY COUNTRIES AND SOCIETIES

| COUNTRIES AND SOCIETIES | Schools and Enrolment | | | | | | |
|---|---|---|---|---|---|---|---|
| | Total Under Instruction | Theological, Normal and Training Schools | Students Enrolled in the Foregoing | Boarding and High Schools | Pupils Enrolled in the Foregoing | Elementary and Village Schools | Pupils Enrolled in the Foregoing |
| **CUBA** | | | | | | | |
| **American Societies** | | | | | | | |
| Totals, 9 American Societies | 4 154 | — | — | 18 | 1 507 | 49 | 2 647 |
| *American Baptist Home Mission Society | 741 | — | — | 1 | 166 | 11 | 575 |
| American Friends' Board of Foreign Missions | 546 | — | — | 4 | 347 | 5 | 199 |
| Board of Home Miss., Presby. Ch. in U. S. A. | 374 | — | — | — | — | 3 | 374 |
| Board of Miss., Methodist Epis. Ch., South | 467 | — | — | 6 | 467 | — | — |
| Dom. and For. Miss. Soc., Prot. Epis. Ch. | 1 149 | — | — | — | — | 20 | 1 149 |
| Exec. Com. of For. Miss., Presby. Ch., South | 531 | — | — | 5 | 511 | 1 | 20 |
| Foreign Christian Missionary Society | — | — | — | — | — | 1 | — |
| *Home Mission Bd., Southern Baptist Conv. | 330 | — | — | 1 | — | 8 | 330 |
| Seventh-Day Adventist Denomination | 16 | — | — | 1 | 16 | — | — |
| **HAITI AND SANTO DOMINGO** | | | | | | | |
| Grand Totals, 7 Societies | 1 287 | — | — | 2 | 191 | 23 | 1 096 |
| **American Societies** | | | | | | | |
| Totals, 4 American Societies | 584 | — | — | 1 | 41 | 10 | 543 |
| Dom. and For. Miss. Soc., Prot. Epis. Ch. | 200 | — | — | — | — | 3 | 200 |
| General Miss. Board, Free Methodist Ch. | 28 | — | — | — | — | 2 | 28 |
| Home and For. Miss. Dept., African M. E. Ch. | 315 | — | — | — | — | 5 | 315 |
| Seventh-Day Adventist Denomination | 41 | — | — | 1 | 41 | — | — |
| **British Society** | | | | | | | |
| *Wesleyan Methodist Missionary Society | 394 | — | — | 1 | 150 | 5 | 244 |
| **International Society** | | | | | | | |
| Moravian Church | 75 | — | — | — | — | 1 | 75 |
| **Jamaica Society** | | | | | | | |
| Jamaica Baptist Union | 234 | — | — | — | — | 7 | 234 |

* Data not corrected by Society.

## EDUCATIONAL BY COUNTRIES AND SOCIETIES

| COUNTRIES AND SOCIETIES | Schools and Enrolment | | | | | | |
|---|---|---|---|---|---|---|---|
| | Total Under Instruction | Theological, Normal and Training Schools | Students Enrolled in the Foregoing | Boarding and High Schools | Pupils Enrolled in the Foregoing | Elementary and Village Schools | Pupils Enrolled in the Foregoing |
| **JAMAICA** | | | | | | | |
| Grand Totals, 8 Societies | 48 889 | 3 | 37 | 3 | 184 | 360 | 48 668 |
| **American Societies** | | | | | | | |
| Totals, 2 American Societies | 1 325 | — | — | 1 | 24 | 19 | 1 301 |
| American Friends' Board of Foreign Missions | 492 | — | — | 1 | 24 | 10 | 468 |
| Christian Woman's Board of Missions | 833 | — | — | — | — | 9 | 833 |
| **British Societies** | | | | | | | |
| Totals, 3 British Societies | 18 699 | 2 | 14 | 1 | 80 | 131 | 18 605 |
| Baptist Missionary Society | 91 | 1 | 11 | 1 | 80 | — | — |
| For. Miss. Com., United Free Ch. of Scotland | 7 753 | 1 | 3 | — | — | 57 | 7 750 |
| *Wesleyan Methodist Missionary Society | 10 855 | — | — | — | — | 74 | 10 855 |
| **International Society** | | | | | | | |
| Moravian Church | 8 435 | 1 | 23 | — | — | 58 | 8 412 |
| **National and Indigenous Societies** | | | | | | | |
| Totals, 2 National and Indigenous Societies | 20 430 | — | — | 1 | 80 | 152 | 20 350 |
| Congregational Union of Jamaica | 2 710 | — | — | — | — | 26 | 2 710 |
| Jamaica Baptist Union | 17 720 | — | — | 1 | 80 | 126 | 17 640 |
| **LESSER ANTILLES** | | | | | | | |
| Grand Totals, 5 Societies | 34 227 | 4 | 25 | 6 | 302 | 197 | 33 900 |
| **Canadian Society** | | | | | | | |
| Board of For. Miss., Presby. Ch. in Canada | 12 836 | — | — | 6 | 302 | 67 | 12 534 |
| **British Societies** | | | | | | | |
| Totals, 2 British Societies | 14 485 | 2 | 11 | — | — | 85 | 14 474 |
| *Society for the Propagation of the Gospel | 11 | 2 | 11 | — | — | — | — |
| *Wesleyan Methodist Missionary Society | 14 474 | — | — | — | — | 85 | 14 474 |
| **International Society** | | | | | | | |
| Moravian Church | 6 710 | 2 | 14 | — | — | 44 | 6 696 |
| **National and Indigenous Society** | | | | | | | |
| Baptist Church in Trinidad | 196 | — | — | — | — | 1 | 196 |

* Data not corrected by Society.

## EDUCATIONAL BY COUNTRIES AND SOCIETIES

| COUNTRIES AND SOCIETIES | Schools and Enrolment | | | | | | |
|---|---|---|---|---|---|---|---|
| | Total Under Instruction | Theological, Normal and Training Schools | Students Enrolled in the Foregoing | Boarding and High Schools | Pupils Enrolled in the Foregoing | Elementary and Village Schools | Pupils Enrolled in the Foregoing |
| **PORTO RICO** | | | | | | | |
| **American Societies** | | | | | | | |
| Totals, 10 American Societies | 2 068 | 3 | 25 | 5 | 199 | 22 | 1 844 |
| *American Baptist Home Mission Society | 14 | — | — | 1 | 14 | — | — |
| American Missionary Association | — | — | — | 1 | — | — | — |
| Board of Home Miss., Methodist Epis. Ch | 502 | — | — | 2 | 80 | 6 | 422 |
| Board of Home Miss., Presby. Ch. in U. S. A | 782 | 1 | 13 | 1 | 105 | 5 | 664 |
| Bd. of Miss. for Latin Am., Gen. Coun., Luth | 70 | 1 | 5 | — | — | 1 | 65 |
| Christian and Missionary Alliance | 35 | — | — | — | — | 1 | 35 |
| Christian Woman's Board of Missions | 25 | 1 | 7 | — | — | 1 | 18 |
| Dom. and For. Miss. Soc., Prot. Epis. Ch | 135 | — | — | — | — | 2 | 135 |
| *Peniel Missionary Society | 105 | — | — | — | — | 1 | 105 |
| Woman's Home Miss. Soc., Meth. Epis. Ch | 400 | — | — | — | — | 5 | 400 |
| **ARGENTINA** | | | | | | | |
| Grand Totals, 6 Societies | 6 220 | 1 | 126 | 2 | 42 | 35 | 6 052 |
| **American Societies** | | | | | | | |
| Totals, 4 American Societies | 1 190 | 1 | 126 | 1 | 42 | 18 | 1 022 |
| Board of For. Miss., Methodist Episcopal Ch | 924 | — | — | 1 | 42 | 14 | 882 |
| For. Miss. Board, Southern Baptist Conv | 110 | — | — | — | — | 3 | 110 |
| Seventh-Day Adventist Denomination | 126 | 1 | 126 | — | — | — | — |
| South American Miss. Soc., Luth. Gen. Synod | 30 | — | — | — | — | 1 | 30 |
| **British Societies** | | | | | | | |
| Totals, 2 British Societies | 5 030 | — | — | 1 | — | 17 | 5 030 |
| Evangelical Union of South America | 30 | — | — | — | — | 1 | 30 |
| South American Missionary Society | 5 000 | — | — | 1 | — | 16 | 5 000 |
| **BOLIVIA** | | | | | | | |
| Grand Totals, 4 Societies | 704 | — | — | 3 | 650 | 4 | 54 |
| **American and Canadian Societies** | | | | | | | |
| Totals, 3 American and Canadian Societies | 655 | — | — | 2 | 625 | 2 | 30 |
| Board of For. Miss., Methodist Episcopal Ch | 625 | — | — | 2 | 625 | — | — |
| Canadian Baptist Foreign Mission Board | 30 | — | — | — | — | 1 | 30 |
| *Peniel Missionary Society | — | — | — | — | — | 1 | — |
| **Australasian Society** | | | | | | | |
| Bolivian Indian Mission | 49 | — | — | a 1 | 25 | 2 | 24 |

* Data not corrected by Society.

a. Night school.

## EDUCATIONAL BY COUNTRIES AND SOCIETIES

| COUNTRIES AND SOCIETIES | Schools and Enrolment | | | | | | |
|---|---|---|---|---|---|---|---|
| | Total Under Instruction | Theological, Normal and Training Schools | Students Enrolled in the Foregoing | Boarding and High Schools | Pupils Enrolled in the Foregoing | Elementary and Village Schools | Pupils Enrolled in the Foregoing |
| **BRAZIL** | | | | | | | |
| Grand Totals, 8 Societies | 5 542 | 5 | 68 | 19 | 2 949 | 44 | 2 525 |
| **American Societies** | | | | | | | |
| Totals, 7 American Societies | 5 542 | 5 | 68 | 19 | 2 949 | 43 | 2 525 |
| Board of For. Miss., Presby. Ch. in U. S. A. | 694 | — | — | 1 | 27 | 11 | 667 |
| Board of Miss., Methodist Epis. Ch., South | 1 942 | 1 | 10 | *a* 9 | 1 332 | 5 | 600 |
| Dom. and For. Miss. Soc., Prot. Epis. Ch. | 40 | — | — | — | — | 1 | 40 |
| Exec. Com. of For. Miss., Presby. Ch., South | 93 | 1 | 8 | — | — | 3 | 85 |
| For. Dept., International Com., Y. M. C. A. | 749 | — | — | 4 | 749 | — | — |
| For. Miss. Board, Southern Baptist Conv. | 1 147 | 2 | 46 | 3 | 148 | 22 | 953 |
| Mackenzie College, Sao Paulo | 877 | 1 | 4 | *b* 2 | 693 | 1 | 180 |
| **British Society** | | | | | | | |
| *Maranham Christian Mission | — | — | — | — | — | 1 | — |
| **BRITISH GUIANA** | | | | | | | |
| Grand Totals, 7 Societies | 10 519 | 1 | 20 | 2 | 37 | 91 | 10 462 |
| **American and Canadian Societies** | | | | | | | |
| Totals, 2 American and Canadian Societies | 1 757 | — | — | 2 | 37 | 27 | 1 720 |
| Board of For. Miss., Presby. Ch. in Canada | 1 620 | — | — | — | — | 26 | 1 620 |
| Home and For. Miss. Dept., African M. E. Ch. | 137 | — | — | 2 | 37 | 1 | 100 |
| **British Societies** | | | | | | | |
| Totals, 3 British Societies | 4 662 | 1 | 20 | — | — | 32 | 4 642 |
| Christian Missions in Many Lands | — | — | — | — | — | 2 | — |
| *Society for the Propagation of the Gospel | 20 | 1 | 20 | — | — | — | — |
| *Wesleyan Methodist Missionary Society | 4 642 | — | — | — | — | 30 | 4 642 |
| **International Society** | | | | | | | |
| Moravian Church | 568 | — | — | — | — | 3 | 568 |
| **National and Indigenous Society** | | | | | | | |
| Congregational Union of British Guiana | 3 532 | — | — | — | — | 29 | 3 532 |

* Data not corrected by Society.
*a*. Includes one college with 136 students.
*b*. Includes one college with 102 students.

## EDUCATIONAL BY COUNTRIES AND SOCIETIES

| COUNTRIES AND SOCIETIES | Schools and Enrolment | | | | | | |
|---|---|---|---|---|---|---|---|
| | Total Under Instruction | Theological, Normal and Training Schools | Students Enrolled in the Foregoing | Boarding and High Schools | Pupils Enrolled in the Foregoing | Elementary and Village Schools | Pupils Enrolled in the Foregoing |
| **CHILE** | | | | | | | |
| Grand Totals, 5 Societies | 2 206 | 2 | 54 | 16 | 1 164 | 7 | 988 |
| **American Societies** | | | | | | | |
| Totals, 4 American Societies | 1 814 | 2 | 54 | 10 | 1 164 | 3 | 596 |
| Board of For. Miss., Methodist Episcopal Ch. | 700 | — | — | 4 | 700 | — | — |
| Board of For. Miss., Presby. Ch. in U. S. A. | 1 019 | 1 | 4 | 6 | 464 | 2 | 551 |
| Christian and Missionary Alliance | 45 | — | — | — | — | 1 | 45 |
| Seventh-Day Adventist Denomination | 50 | 1 | 50 | — | — | — | — |
| **British Society** | | | | | | | |
| South American Missionary Society | 392 | — | — | 6 | — | 4 | 392 |
| **COLOMBIA** | | | | | | | |
| **American Society** | | | | | | | |
| Board of For. Miss., Presby. Ch. in U. S. A. | 789 | 1 | 10 | 3 | 53 | 12 | 726 |
| **DUTCH GUIANA** | | | | | | | |
| **International Society** | | | | | | | |
| Moravian Church | 5 816 | 2 | 49 | — | — | 56 | 5 767 |
| **PARAGUAY** | | | | | | | |
| Grand Totals, 3 Societies | 248 | 1 | — | 1 | 16 | 5 | 232 |
| **American Society** | | | | | | | |
| Board of Foreign Miss., Methodist Epis. Ch. | 157 | — | — | — | — | 3 | 157 |
| **British Society** | | | | | | | |
| South American Missionary Society | 40 | — | — | — | — | 1 | 40 |
| **International Society** | | | | | | | |
| Inland-South-America Missionary Union | 51 | 1 | — | 1 | 16 | 1 | 35 |

## EDUCATIONAL BY COUNTRIES AND SOCIETIES

| COUNTRIES AND SOCIETIES | Schools and Enrolment | | | | | | |
|---|---|---|---|---|---|---|---|
| | Total Under Instruction | Theological, Normal and Training Schools | Students Enrolled in the Foregoing | Boarding and High Schools | Pupils Enrolled in the Foregoing | Elementary and Village Schools | Pupils Enrolled in the Foregoing |
| **PERU** | | | | | | | |
| Grand Totals, 5 Societies | 704 | — | — | 2 | 40 | 9 | 664 |
| **American Societies** | | | | | | | |
| Totals, 3 American Societies | 640 | — | — | 2 | 40 | 7 | 600 |
| Board of For. Miss., Methodist Epis. Ch. | 540 | — | — | 2 | 40 | 5 | 500 |
| Gospel Missionary Society | — | — | — | — | — | 1 | — |
| Seventh-Day Adventist Denomination | 100 | — | — | — | — | 1 | 100 |
| **British Society** | | | | | | | |
| Evangelical Union of South America | 15 | — | — | — | — | 1 | 15 |
| **International Society** | | | | | | | |
| *Salvation Army | 49 | — | — | — | — | 1 | 49 |
| **URUGUAY** | | | | | | | |
| **American Societies** | | | | | | | |
| Totals, 2 American Societies | 227 | 2 | 17 | — | — | 2 | 210 |
| Board of For. Miss., Methodist Episcopal Ch. | 219 | 1 | 9 | — | — | 2 | 210 |
| For. Miss. Board, Southern Baptist Conv. | 8 | 1 | 8 | — | — | — | — |
| **VENEZUELA** | | | | | | | |
| **American Society** | | | | | | | |
| Board of For. Miss., Presby. Ch. in U. S. A. | 45 | — | — | 1 | — | 1 | 45 |

* Data not corrected by the Society.

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